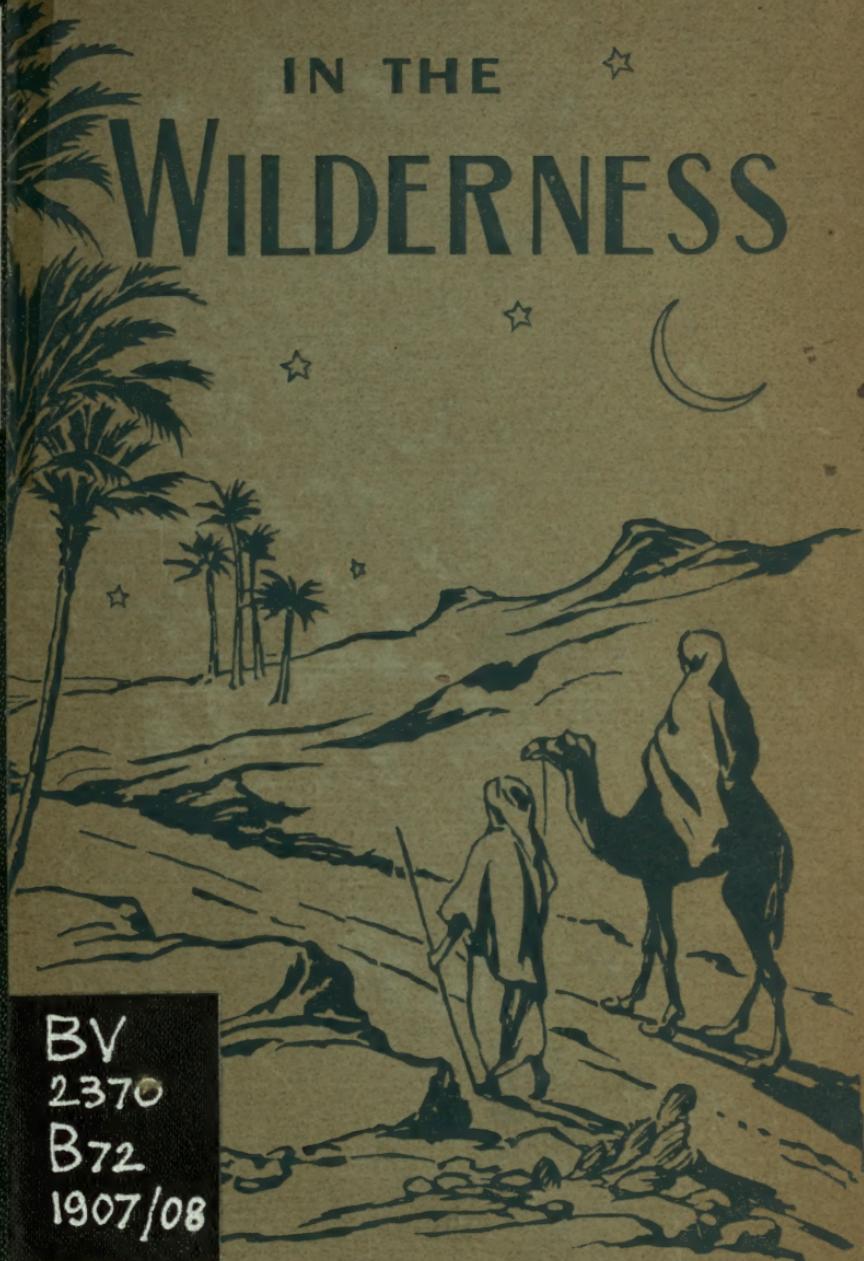


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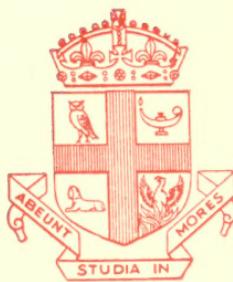
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THE HIGHWAY IN THE WILDERNESS



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A POPULAR ILLUSTRATED REPORT
OF THE BRITISH AND FOREIGN
BIBLE SOCIETY ··· 1907-1908



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THE HIGHWAY IN THE WILDERNESS

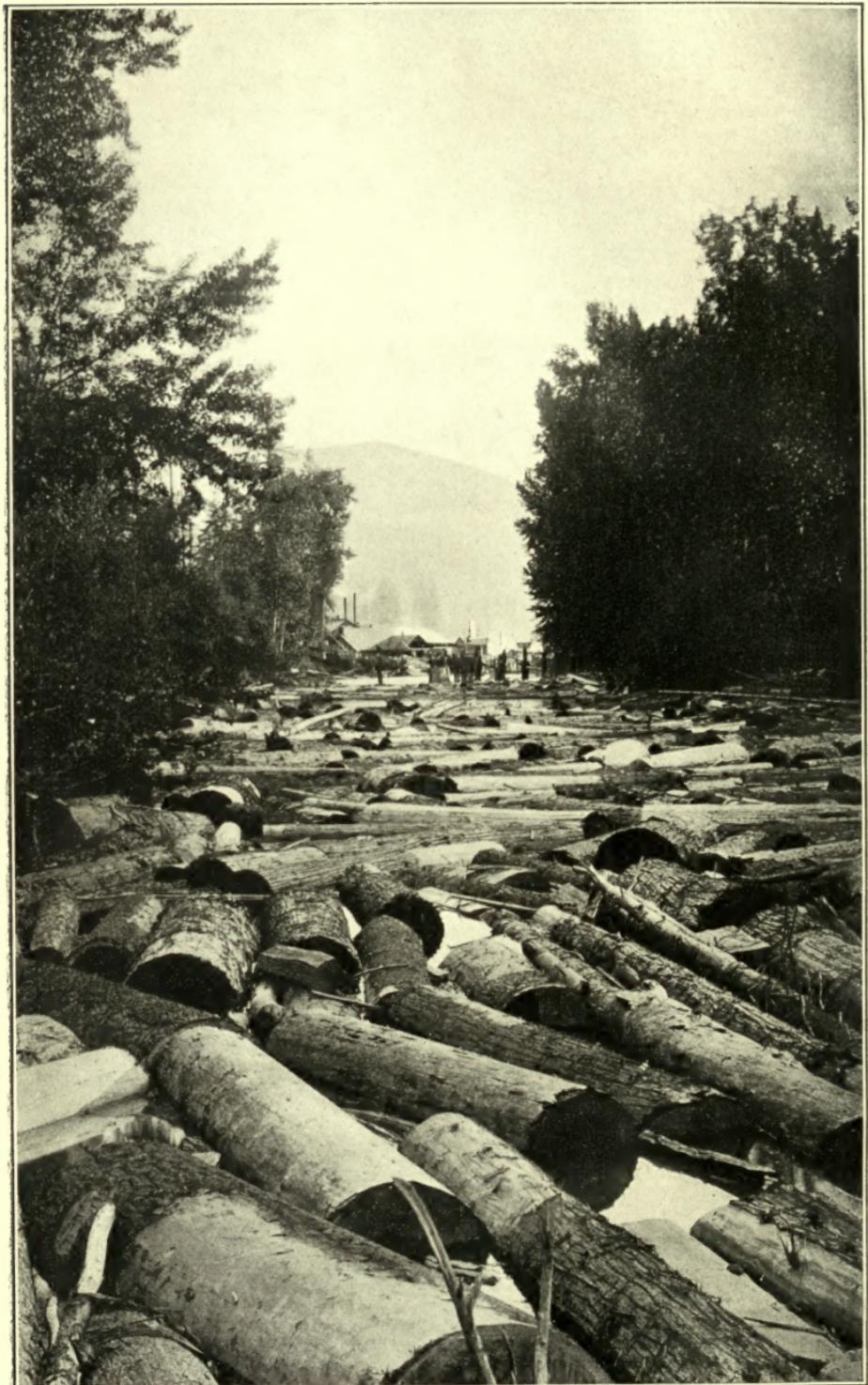


Photo by

Neville Edwards.

A LOG-JAM ON A CANADIAN RIVER.

THE HIGHWAY IN THE WILDERNESS

A POPULAR
ILLUSTRATED
REPORT
OF THE BRITISH
AND FOREIGN
BIBLE SOCIETY
FOR THE YEAR
MDCCCCVII-VIII

THE BIBLE HOUSE
QUEEN VICTORIA STREET LONDON



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1907/08

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INTRODUCTORY NOTE.

Except where otherwise stated the incidents and statistics in the following pages belong to last year's record. It should be noted that this period is reckoned to end on December 31st, 1907, as regards the Bible Society's foreign work; and as regards its home work, on March 31st, 1908.

T. H. DARLOW,
Literary Superintendent.

THE BIBLE HOUSE,

August, 1908.

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THE HIGHWAY IN THE WILDERNESS.

PROEM.

*Let the blow fall soon or late,
Let what will be o'er me ;
Give the face of earth around,
And the road before me.
Wealth I ask not, hope nor love,
Nor a friend to know me ;
All I ask, the heaven above
And the road below me.*

R. L. STEVENSON.

At the outset of his fascinating book, entitled *The Old Road*, Mr. Hilaire Belloc discusses some of those primal things, such as a Fire, a Roof, or a Road, which possess strange power to move our imagination and emotion. “Fire has the character of a free companion that has travelled with us from the first exile ; only to see a fire, whether he need it or no, comforts every man. Again, to hear two voices outside at night after a silence, even in crowded cities, transforms the mind. A Roof also, large and mothering, satisfies us here in the north much more than modern necessity can explain ; so we built in beginning : the only way to carry

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off our rains and to bear the weight of our winter snows. A Tower far off arrests a man's eye always—it is more than a break in the sky-line ; it is an enemy's watch or the rallying of a defence to whose aid we are summoned. Nor are these emotions a memory or a reversion only as one crude theory might pretend ; we craved these things—the camp, the refuge, the sentinels in the dark, the hearth—before we made them ; they are part of our human manner, and when this civilisation has perished they will reappear.

“ Of these primal things the least obvious but the most important is the Road. It does not strike the sense as do those others I have mentioned ; we are slow to feel its influence. We take it so much for granted that its original meaning escapes us. Men, indeed, whose pleasure it is perpetually to explore even their own country on foot, and to whom its every phase of climate is delightful, receive, somewhat tardily, the spirit of the Road. They feel a meaning in it ; it grows to suggest the towns upon it, it explains its own vagaries, and it gives a unity to all that has arisen along its way. But for the mass the Road is silent ; it is the humblest and the most subtle, but the greatest and the most original of the spells which we inherit from the earliest pioneers of our race.”

The Waylessness of the World.

Nothing startles the emigrant, when he first penetrates a new country, more than the absence of roads. It is a forlorn experience to find yourself astray in some wide wilderness, and to be forced to make your own path through the untrodden bush or over the trackless prairie, where to all appearance no man has marched before you since the beginning of the world. Here in England we

IN THE WILDERNESS

use our familiar highways and byways, forgetful of the slow generations through which they have been made smooth for our feet. Yet the road we take to business every morning was perchance paved by Roman legionaries and embanked by Norman barons. Even the green foot-path which leads across the meadows from hamlet to hamlet is often the most ancient thing in the landscape—far older than church, or cromlech, or any other visible vestige of man's past. Everything else has utterly altered: the whole face of the country is transformed; but that immemorial path survives, where it was first worn by the feet of hunters and shepherds, homeward-bound over the wold.

A path is earlier than building, earlier than wells; it is among the first and most imperative of man's necessities. Perhaps he began by following the tracks along which animals seek their food and their drinking places. They have strange wisdom which tells them how to shun the morass and how to find out the ford. And so primeval man trod safely in the footprints of the beasts. In the Canadian North West it is still evident that the first settlers must often have followed some buffalo-trail as their guide across the wilderness. Deep-rooted in human nature lives the imperious instinct which makes us cling to a beaten track. The common Hebrew word for road originally meant no more than 'ground trodden upon.' And the ancient Pilgrim Road from Damascus into Arabia, which has been used for uncounted centuries, still consists merely of a number of parallel tracks, trampled by men and beasts year after year, without any artificial construction or pavement. In the desert the one thing needful is guidance to discover a water-spring and to avoid a camp of foemen.

THE HIGHWAY

To find the right path may be literally a matter of life and death. The primitive sanction of custom was self-preservation. Our hungers and terrors and hopes all combine to cry out for a 'way.'

And that very word 'way' oscillates in meaning between a material and a spiritual suggestion. For man borrows the figures and phrases of his actual wayfaring in the world, and uses them to picture to himself the pilgrimage of the soul, the solemn journey of life. The sages of old marked out this or that course of conduct as the best; they hedged the path with precept and tradition, and planted it with guide-posts of noble example. In Palestine, for instance, the Rabbis spoke of two Ways lying open for human feet to walk in—the Way of life and the Way of death. The great Teacher of India took that term *The Way* and made it a kind of watchword for his disciples: it stood for the fourfold method of renunciation which Buddha practised and enjoined.

Although we live in what claims to be an age of progress, we often find ourselves brought to a stand, bewildered by the complexity of life. So many cross-tracks would lead our feet astray. It seems sometimes as though good men were growing more aimless as well as evil men more shameless. There are modern cynics and pessimists who declare bitterly that all ways alike are futile and misleading. Yet people cannot help feeling certain that a 'way' must exist somewhere, if only they could find it. Serious men grow paralyzed unless they can believe that there is a real way in the world for them and for their fellows,—a line of coherent purpose in their own lives, and a clue of Divine meaning in the common life of mankind.

IN THE WILDERNESS

The Living Way.

Jesus Christ transfigures this idea of a way of life, when He identifies it with Himself, and says "I am the Way." In this profound paradox, our Lord unites two great elements of human existence.* For we know how, in our best and noblest moments, devotion to a person seems the all-in-all of life to us. And we know, too, how the idea of a method and standard and rule of living, though it seems so abstract, is also most practical and most necessary. Our Lord reconciles the abstract and the personal when He claims to be Himself the Way. He affirms that He Himself is life's answer and explanation, life's direction and discipline and authority. The Way includes not only the Guide, but also the Sustainer, and the Goal. His disciples must not merely walk after Him, but walk *in* Him, progressing by abiding in this true and living Way.

"*I am the Way.*" We listen to these four short simple words as they fall from our Lord's lips, and gradually we realize that the Speaker is claiming to be nothing less than supreme over all the chances and changes of mortal affairs. He tells us that through the mazes of human history, the movements of progress, there runs one Divine and dominating Way ; and that He Himself is that Way. Christ becomes God's Way on earth, inasmuch as He lays bare its hidden and heavenly foundations. He manifests in Himself the spiritual nature and meaning of things, the reality which underlies all these shadows of time. He is in His own Person the perfect image of man's destiny, the perfect Word of God's counsel. Therefore He can affirm : "I am the Way."

* The writer desires to acknowledge his deep indebtedness to Hort's Hulsean Lectures, *The Way, The Truth, and The Life*—one of the most remarkable contributions to English theology which has appeared during the last twenty years.

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The Book of the Revelation of the Way.

The whole value and purpose of the Bible consists in this, that it is the Book of the revelation of Jesus Christ. His living Person sums up all revelation. And this one volume preserves for us everything which we certainly know of His life, His words, His character. Nevertheless, it is sufficient. It achieves its Divine intention. As Erasmus said long ago, concerning the Gospels : “These writings bring to you the living image of that most holy mind, the very Christ Himself, speaking, healing, dying, rising—in fact, so entirely present that you would see less of Him if you beheld Him with your eyes.”

Thus there is but one thing we have to seek for in the Scriptures, and that is Jesus Christ. And we find Him there, as we can find Him nowhere else. To say that He is the Alpha and Omega of the Bible, that the Book as a whole converges and concentrates upon His Person, is no mere mystical fancy. Let us cite a witness who certainly cannot be called an obscurantist. English Christendom was poorer last year by the death of Dr. John Watson, better known as Ian Maclaren ; and among the many illustrious names on the Bible Society’s list of Vice-Presidents, none was more widely known throughout the English-speaking world. Dr. Watson was very far removed from traditionalism ; but in his speech at the Society’s Centenary he declared—and many who read these pages will recall his very tone and emphasis—“The Bible is so constructed that there is not a book in it, and there is not an incident, which has not its face turned towards Jesus Christ.”

IN THE WILDERNESS

Progressive Christianity.

Moreover men make progress in Christian knowledge and Christian character only as they abide in the One Way. Wide experience proves that the spiritual life and growth of believers are conditioned by their use of that Book wherein they come face to face with the Author and Finisher of their faith. The faith of Christendom cannot live and conquer divorced from the Scriptures. In his trenchant style Froude summed up in a sentence one chief aspect of the Reformation : “ When the printing press was invented and the Bible came to be read by the people, the contrast was so violent between religion as exhibited in the New Testament, and religion as taught and exercised by the infallible Church, that half Europe broke away from it.”* In this connexion we may quote from an eminent living English scholar. The remark occurs at the end of a footnote in Dr. Foakes-Jackson’s Essay on “ Christ in History,” coming, in fact, rather as a caveat or necessary reservation than as part of the writer’s proper thesis. His whole Essay is an attempt to portray our Lord as One who is constantly revealing Himself with increasing clearness to the conscience of men. Yet he feels constrained to add : “ At the same time, since in every age the Church is tempted to regard her interpretation of her Lord as final and complete, a return to the historic Christ is a constant necessity and the only cause of progress.”†

It is only by means of the Bible that we can enter into the fulness of Christ’s inexhaustible affirmation “ I am the Way.” Doubtless things to come will prove unlike things past and things present ; but there runs

* J. A. Froude. *Short Studies*, IV., p. 359.

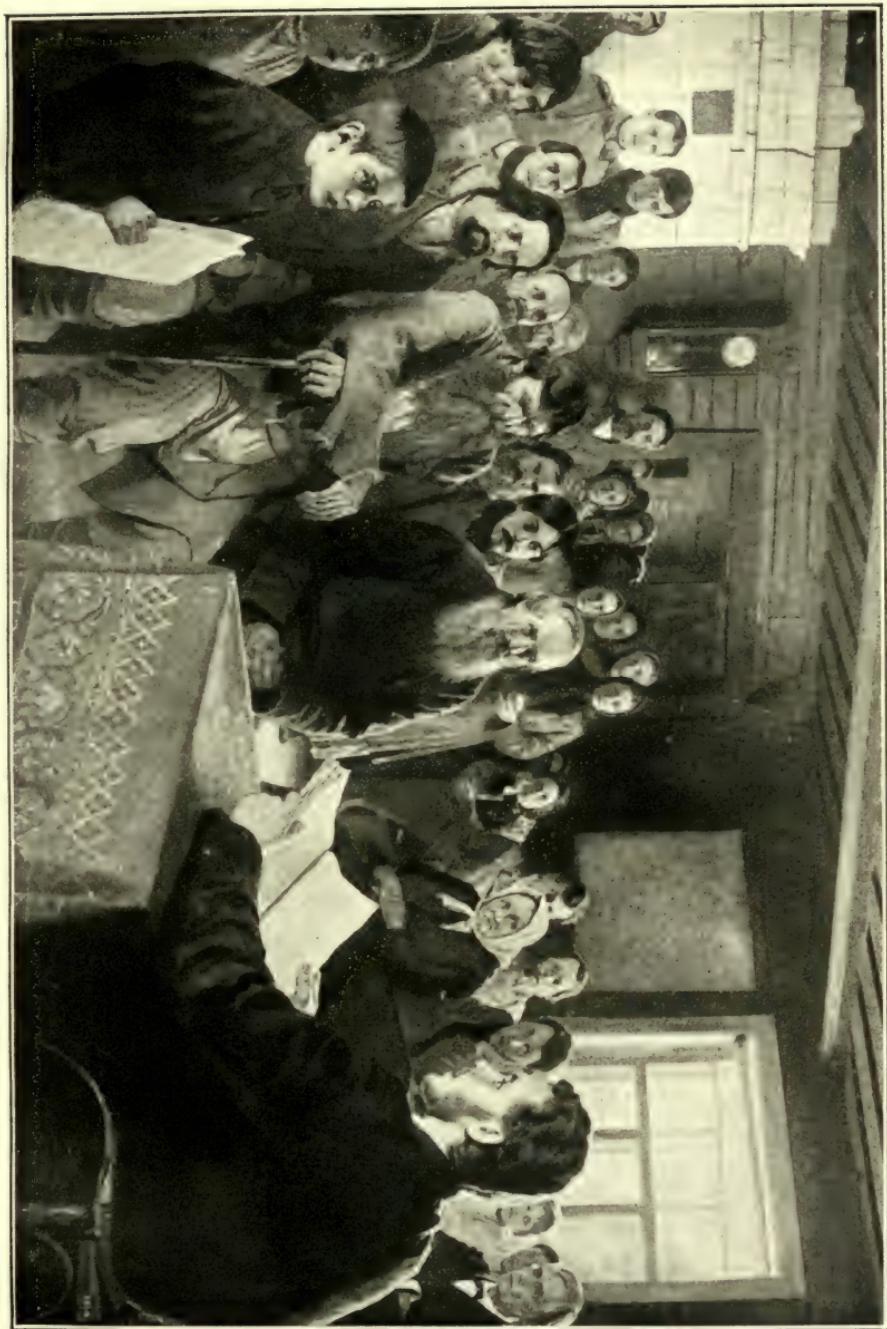
† Cambridge Theological Essays, p. 476, note.

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through all life the one Divine Way—the same yesterday, to-day, and for ever. As we go on trusting Him and living in Him, our thoughts turn from our own feet to His purpose for mankind. What we know for ourselves of His Way in the world proves it to be the King's Highway—the sign and instrument of Divine Love and lordship over all men ; and we see it opening up and stretching on through the whole universe of God.

That Thy Way may be known upon earth.

The Church, which is the keeper and witness of Holy Writ, prospers and prevails by spreading abroad the Book which conveys God's saving health unto all nations. And for this special service in the economy of Providence one great institution has been developed, which has been permitted to accomplish more than all other agencies put together in spreading the Scriptures far and wide among the kindreds and peoples and tongues of the world. The pages which follow will give some brief outline of what has been achieved this last year by the British and Foreign Bible Society.



A SCHOOLMASTER READING TO RUSSIAN VILLAGERS ON SUNDAY.

IN THE WILDERNESS

THE TASK OF THE ROADMENDERS.

*“Take up the stumblingblock out of the way of
My people.”—ISAIAH LVII: 14.*

Every enlightened Christian understands that “it is the property of Jesus Christ to be universal.” That profound saying of Pascal’s applies also to the Book wherein our Lord reveals Himself to those who seek Him as they read its pages. It is the property of the New Testament to be universal. Scripture is not for one nation only, or for one civilization, but for all the children of God, though they be so widely scattered abroad and severed in race and in speech. Yet “the Bible must come to men, if men are to come to the Bible.” And before it can fulfil its mission to any people, it must come to them speaking in their own familiar tongue.

For this supreme reason, the Bible Society has always accepted as a primary duty the task of translating, printing and publishing the Scriptures in all the languages of mankind. Year after year the sacred labour advances, and expands with its own success. Merely from the philologist’s point of view, the Society’s Editorial Report for 1907-8 presents an astonishing record. It registers progress, either in translation or in revision of the Scriptures, in no fewer than 138 different languages and dialects. During the past year three new versions have been added to the Society’s list: these

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are *Lengua*, for South America ; *Lu-Nyankole*, for Central Africa ; and *Hindu-Sindhi*, for Northern India. Versions in six other new languages are in progress, but not quite complete ; these must stand over, to be included, we hope, next year.

The publication of the Canonical Books of the Bible was completed last year in two additional languages—in *Giryama*, for British East Africa ; and in *Nguna-Efate*, a combination of the dialects of two islands in the New Hebrides. With these, the number of Bibles on the Society's list is now 105. The New Testament was completed last year in Baffin's Land Eskimo, and in the Mombasa form of *Swahili* ; these raise the number of New Testaments to 99. While 208 other languages, in which only some part of the Testament has yet been issued, make up the total to **FOUR HUNDRED AND TWELVE DIFFERENT LANGUAGES** in which the British and Foreign Bible Society has promoted the translation, printing or distribution of at least some part of God's Book.

Three New Versions.

Lengua is the language spoken by a tribe of Indians in the Paraguayan Chaco, who are being evangelized by the South American Missionary Society. In some respects their speech is highly developed : its formations are regular and it can express fine distinctions of meaning. But the language has remarkable defects. It indulges in paraphrases, and words of abnormal length. Thus "eighteen" is paraphrased by " Finished-my-hands-pass-to-my-other-foot-three," which becomes in *Lengua*, *sohog - emek - wakthla - mok - eminik - antanthlama*. Far more serious was the difficulty that before any *Lenguas* became Christians, they possessed no names whatever for the cardinal Christian ideas—such, for instance, as God,

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worship, praise, sacrifice, sin, holiness, reward, punishment, duty. Moreover these Indians are so ultra-conservative that they resolutely reject any transliterated word which the missionaries attempt to introduce. After years of patient effort, however, the problem of rendering St. Mark's Gospel into Lengua is so far solved by Mr. R. J. Hunt, that our Society has now published his own re-translation of the first version he made of this Gospel, printed eight years ago by the S.A.M.S. Out of the present edition of 1,000 copies, only 250 have been sent to Paraguay, the remainder being stored at the Bible House ; for in the Chaco, books in stock are speedily spoiled by the climate and the insects.

In the heart of Africa, Lu-Nyankole is the speech of a tribe inhabiting the region south-west of Uganda. These people are now being evangelized by the C.M.S. missionaries, for whose use St. Matthew's Gospel has just been printed. The translator is the Rev. H. Clayton, who saw the edition through the press last year.

The Province of Sindh, on the north-west frontier of India, has a population of about four millions, of whom 600,000 are Hindus and the remainder Musalmans. A translation of the Gospels into Hindu-Sindhi—the dialect current among these Hindus of Sindh—is now being made by missionaries of the C.M.S. and the C.E.Z.M.S. ; the Gospels of St. Mark and St. John are ready for the press, and will be printed forthwith.

In the Vulgar Tongue.

The Bible Society exists in order that it may circulate the Scriptures everywhere “in the vulgar tongue”—that is, in the speech which common men and women can most easily understand, the speech which comes home to their business and bosoms.

THE HIGHWAY

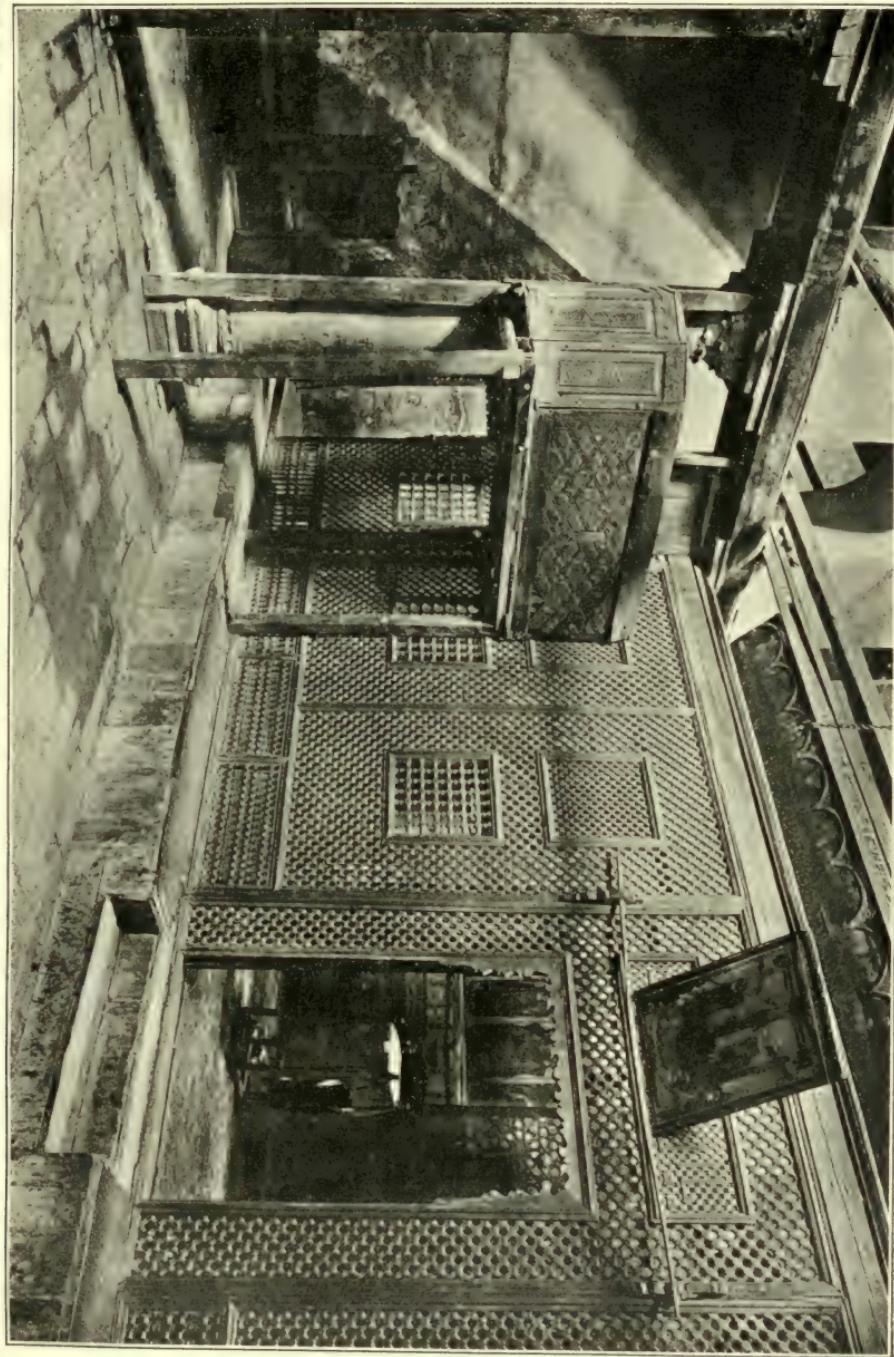
We may best illustrate what this involves by referring to certain versions which are now in progress in the different vernacular forms or dialects of Arabic current along the southern shores of the Mediterranean. There exists, of course, a standard Arabic Bible, magnificently translated by Dr. Cornelius Van Dyck. This version, however, which first appeared in 1865, is in the classical literary Arabic which to some extent looks backward to the style of the Koran. For educated Arabs, no better version can be desired ; but there are many millions of common folk who speak Arabic as their mother tongue, but find this Bible quite too difficult for their comprehension. In the course of generations they have developed colloquial forms of the language, varying, naturally, with their different countries. In each of these vernaculars it is being found necessary to prepare some part at least of the New Testament.

Three years ago a tentative edition of St. Luke, rendered into modern Arabic as used in Egypt, was privately printed. Our Society is now printing this Gospel after it has been revised by a committee of local missionaries.

St. Luke, translated into the Arabic current in Morocco, was published by our Society six years ago. The book has been found especially suitable for Moorish women and patients in hospitals ; and since it was issued, Christian missionaries in Morocco have won an increasing number of converts. St. Matthew, St. John, the Acts, and Romans have just been published in this same dialect, often known as Mogrebi. As in the case of the Mogrebi St. Luke, which appeared in 1902, these books are beautifully lithographed in the Kufic script peculiar to

THE PULPIT IN A COPTIC CHURCH AT CAIRO.

P. Dittrich.



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Morocco, the MS. having been written out by one of the Sultan's calligraphists, who also wrote the inscriptions for a recent issue of the Moorish coinage.

A version of St. Luke in Arabic, as spoken in Tunis, has also been made by a lady member of the North Africa Mission, and is now being carefully examined by missionaries in Tunis, in order that it may be published in a form suited to the needs of simple folk, especially women.

A version of the New Testament in the form of Arabic current in Algeria had been carefully revised by Dr. Nyström before his death in July, 1907. This will now be scrutinized by a committee of missionaries in Algiers before it is finally sent to the printers.

Vernacular Versions for China.

A similar need exists in China. Throughout the eighteen Provinces of that densely peopled Empire the same characters are read, and the same language is current, though in widely different forms. Literary Chinese is called *Wênli*, while the most popular form of the spoken language is known as Mandarin. Beyond these, however, there exist great provincial vernaculars—each spoken by millions of people and sufficiently distinct to require a separate version of the Scriptures for use among the half-educated masses. Our Society has already issued the complete Bible in three of these Chinese vernaculars, besides printing some parts of the Bible in nine others.

Baba Malay.

Carrying out the same principle, the Society has also undertaken to print the New Testament in "Baba" Malay. This is the form of Malay spoken and

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understood by the Chinese who have been born in the Straits Settlements ; it contains a number of Chinese words mainly from the Amoy and Swatow dialects. In Singapore, Malacca, and Penang there are at least 50,000 of these Malay - speaking Chinese, besides thousands more in the Federated Malay States, in British North Borneo, and on the east coast of Sumatra. The Straits-born Chinese are the best educated and most influential people of their race in these regions. The version will be widely useful, especially among missions. The Anglican Church has Malay-speaking congregations of Chinese in Singapore ; the Presbyterian Mission has a " Baba " Malay Church ; the Methodist Episcopal Mission has Malay-speaking congregations ; and the Brethren's Mission also works among Malay-speaking Chinese in Penang and Singapore.

Miss Gage-Brown, of the C.E.Z.M.S., Singapore, writes : " We are delighted to hear that an earnest effort is really being made to give us at last the New Testament in Malay as generally understood by peoples other than the Malays themselves, especially by the Straits Chinese. We long to have books in their own spoken tongue for the children to use in our school, and to take away with them when they leave. Many of these have learnt enough English to read the Bible, but if they go to live in Chinese or Malay-speaking families their English wears off. They have no books which they can use easily for strengthening their own spiritual life, and for the instruction and help of their households. Hence their Christian life is not aggressive, and is at a much lower level than it might be. Please do all you can to get us the Scriptures for use in this generation. "

Revisions.

It is one chief function of the Bible Society to promote and publish new versions of the Scriptures in languages

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in which the Gospel has not hitherto spoken. Beyond this, however, it fulfils a no less important duty when it endeavours to improve and make more perfect existing versions of the Bible, which are confessedly faulty and need to be brought up to the modern standard of linguistic knowledge. We may briefly indicate how the Society is carrying on this difficult and delicate task of revision for some of the older and more civilized races of the world.

In Hebrew.

A new edition of the Hebrew Old Testament, enriched by Massoretic variants gathered from over fifty MSS. and early printed editions, has been undertaken for the Society by Dr. Ginsburg, who is among the foremost of living Massoretic scholars. Through his indefatigable labours the work is making good progress. The earlier books are already in type, and the book of Genesis has just appeared as a specimen and instalment of the whole. Dr. Ginsburg presented an account of this noteworthy edition to the Congress of Orientalists which met at Copenhagen in August, 1908.

For Wales.

The new Welsh Reference Bible, prepared by the Bible Society as a Centenary gift to the Welsh people, is at length completed and published. The foot-notes to this edition include for the first time a rendering into Welsh of all the marginal matter of the English Revised Version, and the American Revisers' Preferences are also added. Apart from any charges for paper, printing, and binding, the expenditure on this edition has amounted to about £1,700.

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In Continental Languages.

After long years of labour, the revision of the Hungarian Bible has been finished, and the book is now in circulation. The New Testament and the Psalter in Sloven have also been revised, and are ready for the printer. A careful revision of the Icelandic Bible is also complete ; the revised New Testament has been published, and the Old Testament is in the press.

The remarkable demand for the Scriptures which has arisen in Bulgaria exhausted for a time all available stocks. Early last year, 10,000 copies of the Bulgarian New Testament were sold out in five months. The printers are busy with new editions. And our Society has just made itself responsible for a revision of the text of the Bulgarian Bible.

A committee of scholars in Italy has begun to carry out certain corrections and changes in Diodati's great version of the Italian Bible, with a view to modernizing its diction and rectifying some of its renderings. In Brazil another committee is engaged in preparing a revision of the Portuguese New Testament, with special reference to the needs of the millions who speak that language in South America.

The Cree Bible.

As far back as 1899 a committee was formed, under the direction of the Archbishop of Rupertsland, for the revision of the Bible in 'Plain Cree,' which had been originally published in syllabic characters by the Bible Society in 1862. In 1903 the Archbishop suggested that the superintendence of the work should be entrusted to Dr. J. A. Mackay, Archdeacon of Saskatchewan, who had been familiar with this language from his childhood. In the autumn of that same year, Dr. Mackay came over

IN THE WILDERNESS

to England, and the revision of the whole Bible was definitely taken in hand. When he had to return to Canada in the spring of 1904, the New Testament (with part of the Psalter) was in type. He re-visited England for the winter of 1904-5, and completed the Psalter and the early part of the Old Testament. The next two winters he was obliged to spend in Canada, but in November, 1907, he again reached the Bible House, and the remaining part of the Old Testament was completed on July 14th, 1908, Archdeacon Mackay's seventieth birthday.

The Archdeacon has expressed his deep gratitude for the opportunity of carrying through this task. He has been permitted to labour among the Cree Indians for over fifty years, and he considers the revision of the Bible which he has now completed, the crown of his life-work. The Cree Bible is a blessing to Anglican, Methodist, and Presbyterian Missions in the Canadian North-West.

In comparison with the millions of India, the few thousand Crees may seem a small body ; but there are no Christians anywhere who value God's Word more than the Cree Indians. In the far north, where they still follow the hunter's life, moving from place to place in pursuit of game, the Bible is a peculiar blessing to them, away in the wilds. The word for "a Christian" in the Cree language means literally "a praying man," and the Christian Indians are a praying people. Daily family worship is a regular practice. Wherever they are, morning and evening, the voice of prayer and praise ascends from their humble dwellings. A portion of God's Word is read, a hymn is sung and prayer is offered.

For India.

The Society acts as general trustee for versions of the Bible in the great Aryan vernaculars of Northern India, and the equally great Dravidian vernaculars of Southern India, each one of which provides for peoples

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whose numbers are reckoned by scores of millions. An elaborate revision of the Malayalam Bible is now complete, and is being carried through the press. Meanwhile we rejoice to hear of a spiritual revival among the Syrian Churches of Malabar, creating unprecedented demands for the Scriptures in Malayalam. After many years' labour revisions of the New Testament in Kanarese and in Marathi were published during 1907, and the Old Testament in both these languages is now being taken in hand. The final form of the revised Telugu Bible still occupies a representative committee of scholars. The Bengali Bible in its latest revision is to appear shortly. A fresh translation of the New Testament in Burmese will soon be ready for the press.

The revised Hindi Old Testament, begun as far back as 1893, has at length been published, and is on sale at all the Society's dépôts in India, bound up with an earlier Hindi version of the New Testament. The following notice from *The Bombay Guardian* will be read with interest :—

“ We welcome with very great satisfaction the appearance of the Revised Hindi Bible. This is a work for which we have been waiting for years, and a careful examination of it has convinced us that we have at last an adequate translation of the Word of God in Hindi. The book more than fulfils our expectations, and it is not too much to say that it at last gives all Hindi readers such a translation of the Hebrew Scriptures as we English have long enjoyed in the Authorised Version.”

One of the least of these.

We may give one instance of how the Society is careful to serve the remnants and relics of primitive races who appear of small account except to the student

Photo by

IN A TODA HAMLET, NILGIRI HILLS, SOUTH INDIA.

A. T. W. Penn, Ootacamund.



IN THE WILDERNESS

of anthropology. The Todas are a Dravidian tribe, surviving only among the Nilgiri Hills in South India. Their religion is of an extremely primitive type. They worship stone images, buffaloes, and even cow-bells ; but they have a celibate priesthood, which, according to Dr. E. W. Hopkins' *The Religions of India*, they have probably borrowed from their more civilized neighbours. In the language of these curious folk the Bible Society has printed St. Mark and St. John's Gospels, and the Book of Jonah. The past year witnessed the baptism of the first Toda converts.

In the Far East.

In Japan an influential representative body of Japanese Christian scholars and foreign missionaries has, within the last few months, agreed upon a joint scheme for revising the Japanese Bible.

A word must be said about the revisions of the Bible in China. The Missionary Conference held at Shanghai in 1890 appointed committees to prepare three parallel versions of the Chinese Bible—one in High Wênlî, one in Easy Wênlî, and one in Mandarin. This task has been successfully carried out in all three cases, so far as the New Testament is concerned. At the Shanghai Missionary Conference, held in the spring of 1907, it was decided to reduce these proposed Bibles from three to two by amalgamating the High and Easy Wênlî, thus making two standard 'Union' versions, one in Wênlî, and one in Mandarin. Fresh committees have been appointed to carry out this decision.

Both in China and in Japan, the expenses of publication will be shared by the American Bible Society, the National Bible Society of Scotland, and the British and Foreign Bible Society.

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For Africa.

We can only mention two or three outstanding languages of Africa. The Chuana version of the Bible, which the Bechuanas called *Molomooa Jehova*—the Mouth of God—is a monument of Moffat's indefatigable labours. It has recently been revised with great care, and the result is now passing through the press. Another important revision, also in the printer's hands, is the Bible in Accrā, or Gâ, for the Gold Coast. This revision cost our Society £1,176, in addition to the expense of printing and publishing the completed volume. The final revision of the Xosa Bible is now being printed for the Kafirs in South Africa.

The Eastern Church.

Two interesting facts may be mentioned which shed light on the Society's relations with ecclesiastical authorities in Eastern Europe. At St. Petersburg, the Holy Synod of the Russian Church—from which we obtain annually about 350,000 copies of the Scriptures in Russ and Slavonic—issued for us last year a special edition of the Canonical Books of the Russ Bible, which we may circulate throughout Russia. At Constantinople, editions of an amended Greek Testament in the traditional text have been issued under the auspices of the Greek Patriarch, who has undertaken to supply our Society with copies, mainly for circulation among members of the Orthodox Greek Church.

Transliteration.

It is sometimes necessary to print the same version of the Bible in more than one set of characters. In the dominions of the Sultan, for example, many Armenians and Greeks habitually speak Turkish in every day life, but they can only read the Armenian or the Greek

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alphabet. The Turkish version of the Bible must therefore be printed not only in Arabic characters for the Turks, but in Armenian and in Greek characters as well. In India the Urdu Bible is printed in Persian and in Roman characters. In many countries the Jews have adopted a foreign language, while they only read in their own Hebrew letters.

Persia, for instance, contains a considerable number of Jews—according to some estimates, about 50,000. Most of these Jews, while speaking the Persian language, are unable to read anything which is not written in the Hebrew alphabet. For their benefit the Bible Society has undertaken to transliterate into Hebrew characters Dr. Bruce's version of the Persian Bible. This task was entrusted to Mr. M. Norollah, a Jewish Christian born in Persia, and one of the agents at Teheran of the London Jews' Society. The publication of the Old Testament has been completed in five volumes, and our Society is now printing the New Testament in the same style. The heavy cost of producing this Bible in Judæo-Persian is borne by the Centenary Fund, and the work, when completed, will constitute a Centenary gift from our Society to the Persian-speaking Jews.

In Rhodesia.

That missionary versions are not carried out in mere haphazard fashion will appear from the following example. Our Society has recently undertaken to publish a new version in Ndau, a language spoken in the Melsetter District of Southern Rhodesia. The Four Gospels have been translated jointly by the Rev. Dr. G. A. Wilder, who is a missionary of the American Board of Commissioners for Foreign Missions, and Mr. and Mrs. John Hatch, of the South Africa General Mission: both these Missions will use the new version. For the various tribes in Rhodesia our Society has already published some parts of the Bible in Tabele, in Shona, in

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Mambwe, in Karanga, in Kalaña, and in Ila. But this multiplication of versions is part of a definite plan. We hope that after the Gospels have been published in the principal dialects of Rhodesia, it will be possible to combine some or all of these into a common standard version, and thus bring unity out of diversity. With this end in view the Rhodesian Missionary Conference, in 1906, adopted a common system of orthography, and drew up a list of renderings of about a hundred important terms in the New Testament for use in all the dialects. The version of the Gospels in Ndau is the first in which it has been possible to introduce this orthography and these common renderings. The Mission of the A.B.C.F.M. in Southern Rhodesia is only four years old, and includes about fifty native communicants. Though they are miserably poor, they have collected and sent £1 to the Bible House in token of their appreciation of our Society.

Consecrated Drudgery.

What is involved in making a new version of Holy Scripture? The full answer to that question can never be put upon paper. But some vivid glimpses of the drudgery which a translator must undergo may be gained from the following paragraphs, which also illustrate how missionaries of diverse communions clasp hands in this sacred task.

The Christian missionaries who settled in Northern Nigeria among the genuine Nupe people found these folk living between the Hausa country and the Yoruba country, and along both banks of the Niger. They begin near Lokoja—at the junction of the Benue River and the Niger—and extend northwards for about two hundred miles. Bishop Tugwell estimates that there are a million Nupe-speaking people.



A ZULU WOMAN IN NATAL.

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On the Upper Niger.

The Rev. A. W. Banfield, who is a Canadian by birth, went out from Toronto in 1901 with the pioneer party of the Africa Industrial Mission—now the Sudan Interior Mission—to open up mission-work in Northern Nigeria. To begin with, they settled at Patigi, which is about five hundred miles from the coast, and one hundred and forty miles north of Lokoja. Mr. Banfield belongs to the Mennonite Brethren in Christ, and his Canadian fellow-Christians of this communion were largely interested in the Africa Industrial Mission. In 1905, however, when he returned to Canada for a brief furlough, the Mennonite Church decided to establish a mission of their own in Northern Nigeria. Mr. Banfield has since acted as the superintendent of this work, which is under the General Board of the Mennonite Church. The present headquarters of his Mission are at Shonga, which was the most northerly station on the Niger until recently, when the C.M.S. opened a new station twenty miles beyond.

Early in 1908, Mr. Banfield came to London for the first time, in order that he might see through the press his translation of the Four Gospels into Nupe, which the Bible Society had undertaken to print and publish. This work was entrusted to him at a Conference between missionaries of the Church Missionary Society, the Sudan Interior Mission, and the Mennonite Mission, held at Patigi in 1906, under the presidency of Bishop Tugwell. An earlier version of the Gospels in Nupe, which the Bible Society had printed in 1899, proved unsatisfactory, and the Conference decided that a new translation must be made. The Conference also came to an agreement as to the standard alphabet to be used, and adopted a standard version of the Lord's Prayer, of the Apostles' Creed, and of the Ten Commandments. It also discussed and agreed upon the rendering of certain important proper names and technical Christian terms, such as "Jesus Christ," "Holy Spirit," "justification," "sanctification," etc. The Conference then

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asked Mr. Banfield to re-translate the Four Gospels, submitting the work as it proceeded to the other members of the Conference for criticism. He at once began to translate, working from the English Revised Version as a basis, and sending round copies of his work, so that it passed for correction through the hands of five missionaries. A second Conference was held in October, 1907, at Shonga, when he presented these results. The final revision was then left with Mr. Banfield, who tested every point of difficulty with his native teacher, and also with other intelligent Nupes—both Moslem and pagan. But beyond a certain point it is very difficult to get effective help from those who have no Christian experience; and Mr. Banfield had not the privilege of working with any native Christian who was a pure Nupe.

The Nupe Language.

Some of his experiences are vividly described in his own words. "Nupe lends itself very well to the Gospel. It is a very rich language, with a copious vocabulary. I have already compiled a Nupe dictionary, with over 11,000 words. The number of nearly synonymous terms is remarkable. Thus, I have found more than 100 words meaning 'large,' and about 60 words meaning 'small.' In English we use the same word when we speak of thin soup or a thin man or a thin string; but the Nupe have a different adjective in all such cases. They have 50 or 60 different words meaning 'short.'

"While I have been studying with a Nupe teacher I have added to my vocabulary on an average 15 new words each day, or over 4,000 words in a year. I am always discovering new words, and of course these all have to be classified. I pick up words wherever I can. I never go anywhere without my note-book and pencil, and I talk to my men whenever I travel. On one expedition I gave a boy 10 *cowries* for each new word he could tell me while I was out with him; this was not expensive, as 1,000 *cowries* are about equivalent to 3d.

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"The construction of the language is the real difficulty. The use of the verb is very complicated, as well as its position in a sentence. The pronoun, however, is simple. There are only two numbers, singular and plural, and there is no definite article. The Nupe have an excellent system of numerals, by which counting becomes easy.

Coining Words.

"We have had to solve the problem how to render words in the Gospels which stand for things which the Nupe have never seen or thought of. For instance, we found no name for wine, as they have no grapes; so we have adopted the English word. We call a tent a 'cloth house.' We found it difficult to translate 'widow,' for there are no widows or widowers, bachelors or old maids: they are all married. If a Nupe woman's husband dies, she does not wash or change her clothing or mix with the people for three months; after that time she promptly marries again. So for 'widow' we have taken the word which means such a woman. Similarly, there is no name for 'bachelor'; but the Nupe have a word which literally means '*red-eye*,' and is used to denote a young man who is sad because he would like to marry and have some one to cook his food, but he has not enough money to buy a wife.

"The Nupe have no distinctive word for 'soul' or 'mind' or 'conscience.' They express all these by one comprehensive term which means '*heart*.' We have adopted a word for 'holy' which literally means '*clean*.' For 'pacified' we used a word meaning a '*heart which has lain down*.' There was no proper word for 'believe,' so we have made one by combining two which mean '*accept*' and '*word*.' The Nupe word for 'to give alms' means '*to give to God*.' They have never seen snow, so we translate 'as white as snow' by '*as white as cotton*.' For 'lily' we say '*white flower*,' as they have a little white flower in the fields. We translate 'synagogue' as '*school*.' We have had to coin a word for the Church, which we express as '*the holy company*'; the building we call the '*house of God*.'"

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This edition of the Nupe Gospels has now been printed and sent off to the Upper Niger. Although Mr. Banfield has achieved so difficult a task, he is barely thirty years of age. After four successive attacks of blackwater fever, he remains ruddy and of a cheerful countenance. Like every true missionary he radiates optimism, and is eager to return to his post. Finally, we may add that he is known by the natives among whom he works as *Za bokun Nupe*, that is to say, "the white Nupe." No translator could earn a more enviable testimonial.

Two Pioneer Translators.

During the last few months God has called away two gifted and devoted pioneers in this task of preparing His Way in the wilderness. Dr. W. G. Lawes was one of the most eminent L.M.S. missionaries of our time. He has left behind him the Bible translated into Niué, for the people of Savage Island (who are all Christians now); and the New Testament in Motu, which he translated with Dr. Chalmers and subsequently revised, for the successful New Guinea Mission with which his name is so closely associated.

Less widely known was the Swiss missionary, M. Gabriel Contesse, who had given several years of devoted missionary labour to the tribes of French Indo-China. He and his wife both suddenly died of cholera, in June, 1908, at Songkhone, Annam, leaving a little orphan son eight years old. It was M. Contesse who made the first translation of St. Matthew and St. John into Southern Laotian. Our Society published St. John last year, and is now printing St. Matthew. For this purpose type was specially cast, modelled on the written characters used in the native palm-leaf manuscripts, no book having before been printed in Laotian characters. M. Contesse had just completed St. Luke, and on

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May 24th, 1908, he sent off his MS. to the Bible House for publication, enclosing also a gift of £2 from his wife and himself "towards your expenses for these Laotian Gospels." Writing on May 30th he acknowledged his appointment as an Honorary Life Governor of our Society, adding, "May God still use me for the completion of the New Testament." In a letter written by Madame Contesse on March 5th, she says, "Dear Lac Leman! How I should like to have a glimpse of it now. But beautiful as it is, we are soon hoping to reach our heavenly home, which is infinitely more so. There, and there only, shall we be fully satisfied."

The Editorial Superintendent.

As we close this brief survey of Bible translation and revision, we must needs record, with heartfelt regret, that at the end of July, 1908, the Rev. John Sharp has finally laid down his charge as Editorial Superintendent and Consulting Secretary, and has retired from the Bible House, after twenty-eight years of such service as few men have been privileged to render to the Bible Society. Mr. Sharp joined its staff in 1880, as one of its principal Secretaries. He has seen the régime of three Presidents and three Treasurers of the Society, and four Chairmen of the Committee. During his long service the number of languages on the Society's list has increased from 238 in 1880 to 412 in 1908. We will not trust ourselves to attempt anything like a personal tribute to our dear and honoured colleague who is leaving us in his old age. This only we will say, that to those who have worked side by side with Mr. Sharp, the Bible House, now that he is gone, can never be quite the same place again.

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When we ponder over the experiences described in these paragraphs we may read still deeper meaning in the parable of Michael Fairless :

“ The roadmender has a vocation, as the monk or the artist ; for, like both, he is universal. The world is his home ; he serves all men alike His soul is ‘ bound up in the bundle of life ’ with all other souls ; he sees his father, his mother, his brethren in the children of the road. For him there is nothing unclean, nothing common ; the very stones cry out that they serve.”

EVANGELISTS AND THE EVANGEL.

“The Seal of the Society for the Propagation of the Gospel in Foreign Parts exhibits a ship under sail, making towards a point of Land, upon the Prow standing a Minister with an open Bible in his hand, People standing on the shore in a Posture of expectation.”

At the Bible House in London the Library is dedicated to one Book. It contains over 12,000 copies of that Book—some of them Bibles, some Testaments, and some smaller parts and portions. These volumes include versions in more than five hundred and twenty different tongues. As already stated, four hundred and twelve of these are on the Bible Society’s list of languages and dialects in which it has helped to translate or circulate the Scriptures.

Such a Library is really a museum of Missions in miniature. It contains as many volumes as there are Christian missionaries in the foreign field to-day—even when we reckon the agents of the Roman Church. Its shelves are laden with so many glorious trophies of missionary daring and sacrifice, missionary toil and success. And the Library itself must be regarded as a great silent witness to the conquests of the Cross. Already the Gospel has been printed and published in all the chief forms of human speech—in languages which are understood by four-fifths of the population of the world.

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Visitors to the Tower of London pass through the halls and galleries where Norman and Plantagenet kings once held their banquets and their councils. Those ancient chambers are now decorated with all manner of arms and armour, arranged in various fantastic shapes. The walls are hung round with what appear to be gigantic blossoms, roses and lilies and passion-flowers, whose petals have been cunningly fashioned out of swords and bayonets and pistols—weapons of death. The walls of the Bible House Library are lined with weapons which are not carnal, for a warfare which is not of this world. Yet along those dull rows of books our spiritual vision may discern the glorious blossoms of God's Paradise—flowers of the Divine Passion, and fair lilies of eternal peace, and the mystical Rose of the Redeemed.

Missions and the Bible Society.

Naturally there has always existed a partnership of the closest and most intimate kind between our Foreign Missions and this Society which for more than a century has been privileged to serve as the great arsenal and storehouse from which they draw their indispensable supplies. Translators and revisers of the Scriptures come from various professions and classes. Quite recently St. Mark's Gospel was translated into Masai by a Foreign Office official in British East Africa, while the version of the Burmese New Testament now being prepared for publication is the work of a Christian Burman, an interpreter in the service of the Indian Government. But the front ranks in the noble army of translators belong to learned missionary scholars from every Church. On its side the Bible Society co-operates with their labours in every possible way. In many cases it arranges with a Mission to bear



ON A RIVER IN JAVA.

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the whole charge of a translator's support. It prints such editions as the missionaries require. It sends out all consignments carriage paid, to the remotest stations. It bears the loss involved in selling the books at reduced rates. As a rule, no expense for vernacular Scriptures falls on the exchequer of the Missions which receive them and circulate them.

To the services thus rendered we may quote two recent tributes written during the last few months. The Universities' Mission to Central Africa describes our Society as "the synonym for kindness and promptitude." Dr. Mackichan, of the United Free Church of Scotland Mission, Bombay, speaking of the Society's generosity towards missionaries in India, says: "We have never been refused anything we have asked"—a testimony which, at any rate, speaks volumes for missionary discretion !

The Bible in Madagascar.

The incalculable value of the Scriptures in the mission field is strikingly illustrated by the following extracts from an article contributed to *The Bible in the World* for June, 1908, by the Anglican Bishop of Madagascar, Dr. G. L. King.

"No missionary can doubt the wisdom of those early pioneers of the Gospel in Madagascar, who made the translation of Holy Scripture into the common tongue their first and greatest task. 'The common people heard Him gladly' in the days of old : it is scarcely strange that all sorts and kinds of men in this partially heathen land are ready to purchase the book which speaks of Christ.

"Great attention is paid to Bible teaching by the English, Norwegian, and French Protestant societies at work in Madagascar. It is read in all churches, taught carefully in all schools. Naturally, however, what I have to say on this

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subject is chiefly drawn from the Society of which I am myself a member—the S.P.G. In our central stations upon the East Coast, practically all adult church-goers are members of a Bible Class.

“ My own method of teaching Holy Scripture, and, I believe, that of others also, is to take long easy passages, to give only a few necessary explanations, and to leave the Bible to *do its own teaching*. I do not in any way undervalue the sort of Bible instruction which is usually given in England, when a short passage is read, commented upon, and developed by references to other parts of the Book into a definite religious lesson centred in one leading idea. But our coast people are not yet able to benefit by such methods; they do not yet know what is *in* the Bible, and it seems to me wiser to let the Word speak to them with as little human interpretation as possible.

“ We must go back to the days when our Bible was first translated—to the reigns of Edward VI., Mary, and Elizabeth—if we would find a parallel for the solitary and dominating influence of his (comparatively) newly translated Bible upon the mind of a Malagasy. It has a weight and power among our Christian people, which those who live at home would find it hard to realize. The exact form which Christianity will ultimately take in Madagascar as the result of the missionary agencies now at work, is among the hidden purposes of God; we may, however, predict with safety that it will be a Church with an open Bible, and one which appeals to the Bible for proof of all it teaches.”

It may be stated that on the last revision of the Malagasy Bible our Society expended over £3,000. A well-printed copy of this Bible, containing 1,112 pages and costing over 2s. to produce, is sold in Madagascar for 1s. During 1907 the Society sent out 6,650 Bibles and 10,480 Testaments in Malagasy—whose cost price amounted to £647, while charges for freight, etc., came to over £80 in addition.

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Malagasy Gratitude.

A recent appeal for increased support of the Bible Society reached the Malagasy Christians connected with Protestant Missions in the Bétsiléo province. The following touching response has been received from A. R. H. Randzavola, Secretary of the Committee of Bétsiléo Churches connected with the L.M.S. and the Paris Mission, announcing a gift of £10 to our Society "to help you in the generous work which you undertake to expand the Holy Scripture in the world." The writer continues :—

" We can never forget the benefit which we receive from your Society ; and please accept the little that we can do to help you as a testimony of the gratitude from our heart, even though we cannot render to you as what we receive from you. Nevertheless, although we cannot give you much pecuniary help, yet we can make increased supplication from God that you might find the force and the means to accomplish the manifold works in your hands. And we are confident that God will not let to be reduced nor abandoned the good works which he has allowed you to begin. We profit also by this opportunity to testify once more our thankfulness for the great devotedness which you have shown, and still show, to permit us to enjoy the possession of the Holy Scripture at a very low price and correctly translated in our mother-tongue. Our heart is full of gratitude for you, and God, the Master of the works that you endeavour to do, will preserve for you His rewards to crown your fatigue. I hope that you understand quite well the opinion of our heart, even though my expression in your language be not sufficiently correct and clear; besides I should not be able to express thoroughly our gratitude in any language whatever, even to say in my own language."

The U.M.C.A.

In the new Cathedral of the U.M.C.A. at Likoma—which stands on an island in Lake Nyasa—daily

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lessons are read from the lectern, usually in the Chi-Nyanja language. A version of the Gospels and Acts in this tongue has already been published by our Society ; and it is now being carefully revised by the Rev. H. B. Barnes, for many years a missionary of the U.M.C.A. Parts of Nehemiah and Jeremiah have also been printed in Chi-Nyanja. On special occasions the Yao version is used in the Cathedral, since the diocese of Likoma includes some Yao-speaking people. The Bible Society has recently issued a revised edition of the New Testament in Yao.

For Uganda.

During last year the Bible Society sent out to Uganda, for the C.M.S. Missions, various editions of the Scriptures, including 500 Bibles and 10,000 New Testaments in Ganda ; the New Testament, the Gospels, and the Psalms in Nyoro ; the Four Gospels, separately bound, in Gang ; and 600 Gospels and other New Testament Portions in Sukūma. In addition, the Bible Society printed 2,000 copies of St. Matthew's Gospel in Lu-Nyankole, which arrived in Uganda early in 1908. Merely to print and bind the above-mentioned books, apart from freight, cost the Society £664.

For many years the freight to Uganda formed a serious item of expense. Even after a good cart-road was made in 1898 from Mombasa to Lake Victoria, the rate of carriage for goods from England to Mengo was reckoned at 3s. per lb. Now that a weekly steamer meets the trains from the coast, the rate has fallen to 4d. or 6d. per lb., while Parcel Post rates are the same as for other British Possessions.

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The Cost of Freight.

But the expenses of freight to remote corners of the earth remain very heavy. Four years ago the Society sent out a grant of 750 Bibles and 250 Testaments in Zulu to the Livingstonia Mission at Ekwendeni. The catalogue price of the books was £106, and it cost the Society £61 more to transport these 1,000 volumes to their destination, where they would be sold at prices fixed by the missionaries according to their estimate of what an ordinary native purchaser could afford to pay.

In China the Society spent last year over \$5,100 merely on the carriage of books consigned from our dépôt at Shanghai to stations in all parts of that Empire. Often the Scriptures are transported by boat along inland waterways and then carried for hundreds of miles by coolies over mountain roads.

Two Testaments.

The Society has undertaken to reprint the New Testament in Kirghiz Turki. Each copy of this Testament will cost 1s. 6d. to produce, and will be sent out and sold among the Muhammadan Tatars in Central Asia for 10d.

To print the Cree New Testament in syllabic characters in its revised form cost the Society about 6s. 3d. a copy, unbound. These Testaments are bound and sent out carriage paid to the Missions among the Cree Indians in the Canadian North West, at a charge of 1s. 9d. for each volume.

The Proceeds of Sales.

Not long ago a well-known missionary society remitted to the Bible House £55 as the proceeds of selling consignments of the Scriptures sent out from London to its

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agents abroad. For paper, printing, and binding alone, those books had cost the Bible Society £1,055 before they were despatched.

From New Britain.

We gratefully acknowledge that the returns from sales of the Scriptures do sometimes more nearly approximate to the original cost of production. Seven years ago the Bible Society published, through its New South Wales Auxiliary, the first edition of the New Testament in the language of New Britain, or, as the Germans now call it, Neu Pommern. This version was issued for the Australian Methodist missionaries at work in the island of New Britain. To publish an edition of 2,000 copies cost about £180. Early in 1908 we received, through the Rev. Dr. George Brown, Secretary of the Australian Methodist Missionary Society, a cheque for £110—from the proceeds of the sales of these Testaments among the natives of New Britain. Dr. Brown writes: “Perhaps I am far more surprised than you will be that I am able to send this amount. I am generally regarded as a very sanguine man; but if any one had told me, when I was working amongst those people, that the time would ever come when they would purchase, or have any wish to purchase, God’s Word, I should have thought his opinion of very little value. Then, they were not only degraded, naked savages, but the most niggardly people I had ever met with in the South Seas. And the fact that they have worked to get the money to pay for these Testaments is a proof of the appreciation in which they hold the Word of God.”

From Lagos.

On the West Coast of Africa, the sales of the Scriptures through our Yoruba Auxiliary have risen beyond all precedent. No less than £315 has been

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remitted from Lagos to the Bible House, London, from the proceeds of these sales during the past year. The Yoruba Auxiliary itself also raised £256 last year as a contribution to the Society, the largest it has ever sent ; the increase is due to gifts from native congregations in the hinterland, which have contributed for the first time.

In Fiji.

The demand for the Scriptures in Fiji goes on increasing. During the years 1902-6, our Society sent out to the Australian Methodist Mission in Fiji Bibles and Testaments to the value of £1,308, and received in London £1,291 from the proceeds of the sale of the books. This is surely a wonderful result from a country where the young men of to-day had grandfathers who were cannibals. At the end of 1907 the Rev. W. W. Brown, who has charge of the book-room of the Australian Methodist Mission at Bau, forwarded an urgent request for a large fresh supply of books to be sent out to stations in different Fijian islands, in various editions and bindings. A large consignment of 1,566 Bibles and 5,910 Testaments has already been despatched, the cost price of the books amounting to £954. These prosperous islanders are quite able to pay for their Bibles. They love and reverence God's Word, and there are no people among whom the Bible Society's work has borne more gracious fruit.

For Aborigines in Western China.

Writing in October, 1907, from the far west of China, the Rev. S. Pollard, of the Bible Christian Mission, acknowledges the earliest copies of the Gospel printed for the aboriginal Miao tribes, among whom most successful evangelistic work has been carried on.

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‘We got our first 1,000 copies of St. Mark in Hwa Miao last Friday, and to-day we have been unable to supply all those who desired copies. The draft of St. John’s Gospel has been carefully revised. Mr. Nicholls is working away at St. Matthew, and I have done some preliminary work on St. Luke. I am more and more convinced that we need God’s Word, and we need it at once. We have suffered already because we have not this Word in Miao, and shall suffer much more unless we can soon supply the need. Very few of my people, not 1 per cent., at any rate, can use the Chinese Scriptures intelligently. Even the boys in the School, after more than two years’ schooling, cannot do so. We must have our own Scriptures, for we cannot have a steadfast Church without the Word of God.’

Our Society has recently had a special font of type cast for printing this Miao version in the peculiar syllabic characters adopted by its translators.

“Our Unfailing Ally.”

A letter just received from China gives the following glimpse of a missionary’s experience in circulating separate books of the Chinese Bible, which are sold in cheap editions at less than half a farthing apiece. “Genesis sells so quickly. The first sentence takes the fancy of the Chinese at once. It is quite a common thing for people to come and ask, ‘Have you the Creation of Heaven and Earth Book?’” The Rev. E. C. Searle, of the China Inland Mission at Pingyang, writes: “I should seem to be very ungrateful did I not record my deep sense of gratitude that it is possible for us to have so readily and easily, and in such usable form, these Scripture Portions—our unfailing ally in our efforts to bring the Kingdom of God nearer to men.”

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Another missionary writes from Yunnan, nearly 2,000 miles inland from the coast: "Although rice and food stuffs are terribly dear, owing to a succession of bad crops, we are able to sell the small Chinese Gospels published by the Bible Society at the rate of twenty-five copies for 3d. We are deeply indebted to your Society for all the advantages and generous help it gives us in our work."

In Korea.

The Rev. M. C. Fenwick, of the Gordon Mission, writes:—"The fact that you have made it possible for the colporteurs to sell a copy of the New Testament for less than the price of the native Korean books, with much better paper and press-work, keeps them busy explaining every day the wonderful grace of the generous friends who supply them with such a book at so low a price. From morning to night they hear from the people, "how can you sell a book like this (St. Matthew's Gospel) for 2 *chun* ($\frac{1}{2}$ d.)?"

Forty Missions.

Throughout the world the successes of missionary evangelists create continually new demands for the printed Evangel. At the present time our Society has in hand versions or revisions of the Scriptures needed for their work by forty different missionary organizations. The following list (though incomplete) includes Missions representing nearly all the communions of Reformed Christendom—not only in Great Britain and her Colonies, but in France, Germany, Switzerland, Holland, Denmark, Finland, Sweden, Norway, and the United States.

Society for the Propagation of the Gospel.

Baptist Missionary Society.

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London Missionary Society.
Church Missionary Society.
Wesleyan Missionary Society.
Church of Scotland Mission.
United Free Church of Scotland Mission.
London Society for promoting Christianity among the Jews.
Universities' Mission to Central Africa.
China Inland Mission.
Church of England Zenana Missionary Society.
Bible Christian Mission.
Primitive Methodist Church Mission.
Irish Presbyterian Mission.
New Hebrides Mission.
Moravian Missions.
Regions Beyond Missionary Union.
Churches of Christ General Evangelistic Committee.
Welsh Calvinistic Methodists' Foreign Missions.
Egypt General Mission.
North Africa Mission.
Southern Morocco Mission.
Société des Missions Evangéliques de Paris.
Berlin Missionary Society.
Basel Missionary Society.
Foreign Missions of the Dutch Reformed Church in America.
Mission of the Dutch Reformed Church of South Africa.
Netherlands Missionary Society.
American Board of Commissioners for Foreign Missions.
Kansas Gospel Missionary Union.
American Presbyterian Mission.
Scandinavian Alliance Mission (North America).
Missionary Society of the Methodist Episcopal Church, U.S.A.
Gossner's Evangelical Missionary Society (Germany).
Danish Committee of the Indian Home Mission to the Santals.

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Canadian Presbyterian Mission.

Swedish National Evangelical Society.

Svenska Missionsförbundet (Stockholm).

Swiss Romande Mission.

For the Russian Church.

It is not commonly known in England that the Russian Church carries on missionary work among the Moslem and pagan tribes who are still found in various provinces of the Russian Empire. The Translation Commission of the Irkutsk Branch of the Orthodox Missionary Society has just completed a new version of St. Matthew's Gospel in the Buriat language, and has applied to the Bible House for help to print this Gospel. As early as 1822 the Gospels were translated and printed in Buriat. That version, however, remains a sealed book to the unlettered Buriats. Moreover, it is printed in Mongolian characters, which are unknown to the trans-Baikal Buriats who are only familiar with the Russ character. The Irkutsk Translation Commission has now translated St. Matthew into colloquial Buriat, and obtained the necessary ecclesiastical permission to print it in Russ character. Our Society has agreed to publish an edition of 2,000 copies of this Gospel under the direction of its Agent in Siberia, and to grant 400 of these books free to the Irkutsk Translation Commission.

We may mention another version which the Bible Society has just produced in partnership with the Russian Church. The new translation of the Four Gospels into Cheremiss, which was undertaken by the Kazan Orthodox Missionary Society ten years ago at our Society's expense, has been brought to completion,

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and an edition of 3,000 copies was published towards the close of 1907. More than eighty years ago, in the days of the first Russian Bible Society, an edition of the New Testament was published in Cheremiss ; but since then practically nothing had been printed for this tribe in the valley of the Volga.

The Verdict of Experience.

We may close this section with the judgment arrived at by Mr. R. T. Turley, the Society's Assistant-agent in Manchuria, who has now completed twenty-one years' patient and devoted service. He writes : " After all these years one feels more and more that no mission work is so valuable as the prayerful and careful circulation of God's most Holy Word. It is the book which He most blesses ; however useful others may be, it becomes more and more *the Book*."

PILGRIMS IN STRANGE LANDS.

“Ever since I have been a Christian, each line of Scripture has seemed to me like a letter from home.”

In order that God's Book may be brought within reach of His children in every land, the Bible Society has established dépôts in nearly a hundred of the principal cities of the world. Of the books which it issues, two-thirds are produced in foreign countries for foreign readers. Last year, for example, more than 500,000 volumes in twenty-five of the languages of Central Europe were bound for the Society at Berlin; while 1,400,000 volumes were sent out from its dépôt at Shanghai. Part of the Centenary Fund has been devoted to securing new sites, dépôts, or other premises at important centres of population, mainly in the East. These centres include Shanghai, Hankow, Tientsin, Canton, Newchwang, Kobé, Seoul, Singapore, Rangoon, Colombo, Madras, Lahore, Simla, Cape Town, and Johannesburg.

The Flux of Population.

In the general life of mankind nothing is more noteworthy than the great silent movements of population which characterize our time. In these days it is not merely the wealthy who wander over the world in quest of pleasure. Transit has become so cheap and easy and

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safe that common people are migrating in multitudes, seeking new homes in other lands under alien stars. The exodus from Italy has assumed dimensions which alarm the Italian government and seriously affect the number of available conscripts. Since the war ended between Russia and Japan a tide of Russian emigration is again flowing into Siberia, where 530,000 fresh settlers arrived during nine months of 1907. In South America the Japanese have begun to arrive everywhere. The Brazilian government has already agreed with Japan for 5,000 Japanese to settle close to Rio. Some observers even suggest that South America may become the safety-valve of the "Yellow Peril."

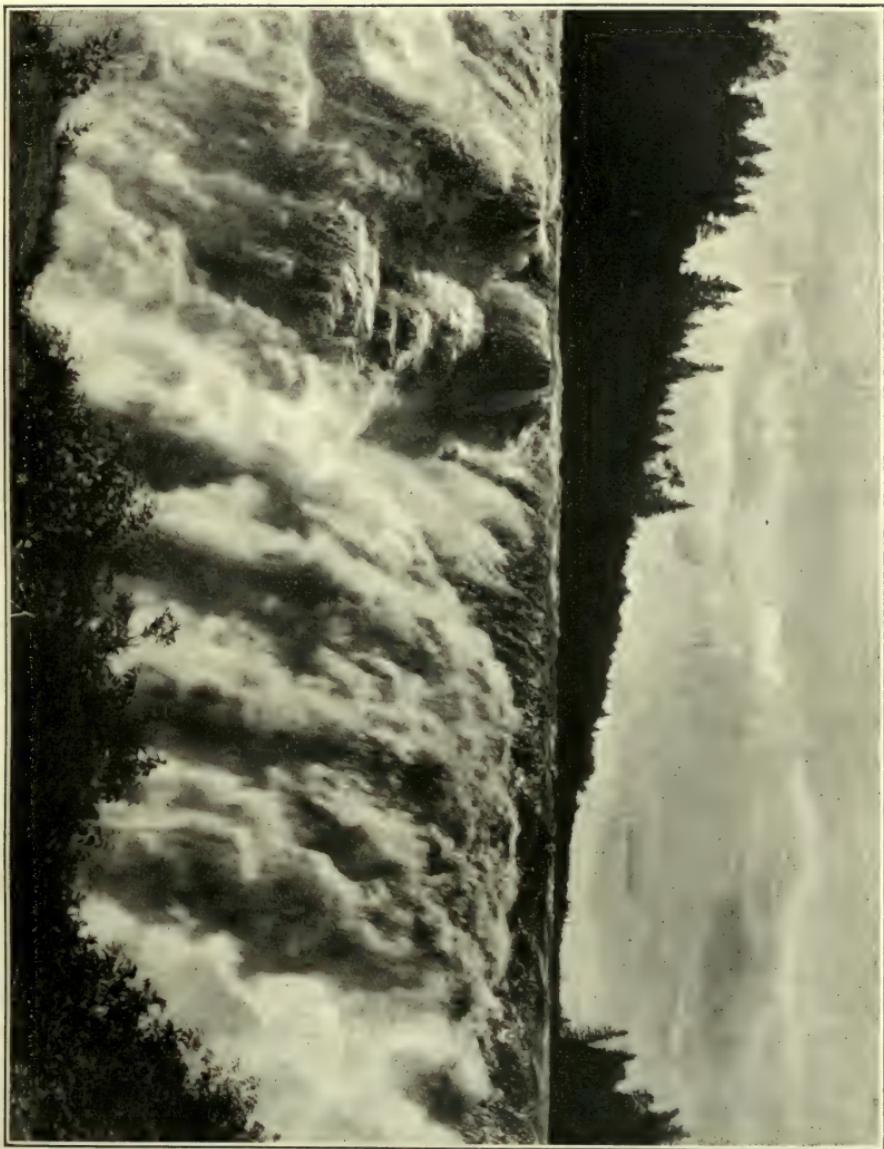
European Emigrants.

The migration from Europe to America may be compared to a river, swelling in volume as it flows. We can watch it at a frontier railway station like Myslowitz in the corner of Upper Silesia, where three empires—Russia, Austria, and Germany—all converge. Sometimes five or six emigrant trains arrive here in a day. The Society's colporteur sold nearly 8,000 volumes at this station last year, mainly among Poles, Ruthenians, Russians, and Jews. Many of them are pathetic figures, laden with relics of their household goods and grieving to leave their homes. The river flows on, sending a tributary southwards to Fiume, and pours its main stream to the west through Hamburg and Bremen. At both these ports our Society has stationed experienced colporteurs. In Hamburg nearly 6,000 copies of the Scriptures were bought last year by emigrants leaving for America. Bremen, however, is even more crowded with these passing pilgrims, about twice as many of

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The Canadian Northern Railway.



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whom sail from the Weser as from the harbour on the Elbe. At Bremen, Emil Pliska, our Polish colporteur, can speak German and a smattering of almost every Slav dialect, and can make himself understood by Russians from the north as well as by Bulgarians, Croats, and Servians from the south. Among these emigrants last year he sold over 11,000 copies of the Scriptures in fifteen different languages.

As they enter Canada.

After these polyglot emigrants have crossed the Atlantic the Canadian Auxiliary of our Society meets them as they land on Canadian soil. For instance, last year at St. John, New Brunswick, 13,000 Gospels were given away in 31 different forms of speech ; 30,000 copies of Scripture were distributed at Quebec, and 20,000 at Winnipeg. The problem of motley foreign immigration into Canada grows more complex every year. In 1907 not far short of 300,000 entered the Dominion, including members of almost every European race. Our Canadian Auxiliary now needs the Scriptures in seventy different versions, for readers from Newfoundland across to Vancouver.

Diglot Editions.

For these immigrants nothing is more useful than diglot editions of the Scriptures. These are twin versions in parallel columns—one in the immigrant's native tongue, and the other by its side in English. At the request of the Canadian Auxiliary, our Society has agreed to print at once, in addition to those already published, diglot Gospels or New Testaments in English, side by side with the corresponding version in Ruthen, Swedish, Italian, Finn, Norwegian, and Yiddish, respectively.

Our own Kith and Kin.

The folk of our own blood and speech are not forgotten. Thirty colporteurs are employed in the Dominion, who visit the lumber camps and the mines, and carry the Scriptures to remote settlements in the backwoods and to scattered homesteads out on the prairie. To many a lonely exile from the old country, the sight of a Bible is like a message from the home he has left so far behind. Its sacred words, unforgotten and unforgettable, awaken echoes within the heart which sound on "like sheep-bells tinkling across the waste places of memory."

In Australia.

In each of the British Colonies, the Bible Society has its energetic Auxiliaries, its generous friends. In each, it labours to bring God's Word within the reach of town and hamlet and solitary farm. In New South Wales, for instance, which includes 115 Auxiliaries and Branches, two colporteurs are now employed, each with a horse and van, traversing the outlying districts of this great State, which is nearly as large as France and Italy combined, and has a million and half people scattered over its vast area. These travelling Biblemen avoid the towns, and visit the mining centres and new settlements in regions outside ordinary Christian ministrations. They carefully avoid controversial questions in religion, and confine themselves to the deep, vital truths on which all Christians agree.

Some experiences recorded by these colporteurs afford food for grave reflection. They give sad pictures of spiritual darkness and destitution among the scattered settlers near the Queensland border. For instance, in a mining village near Deepwater, most of the men spent

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Sunday in gambling. Service was only held occasionally, and attended by a mere handful of adults with a few children. Fearful ignorance was displayed concerning the Bible. Some did not even know there was such a book, and had no notion of its use. At Cow Flat, several families had lived for over two years without seeing any Christian minister or teacher. There was no religious service of any kind. Gambling was rife all day on Sunday. The nearest police-station was twenty-five miles away.

Owing to lack of funds our Society *cannot* at present appoint several other colporteurs, so that the whole territory of this vast State may be reached. What an opportunity is here presented for some of God's stewards to send the Gospel !

In the Transvaal.

Another striking example of cosmopolitan migration is seen at Johannesburg. From its dépôt in this city, the Society has supplied the Scriptures in sixty-six different languages. Although we have had only three colporteurs continuously employed in the Transvaal, they present an interesting contrast. One is an Englishman, who works mostly among native Africans employed in the mines ; the second is a Syrian, who sold over 1,000 volumes last year in the Johannesburg market-place ; and the third is a Jewish Christian, who itinerates amongst the Bible-loving Dutch farmers.

Although many of the Chinese coolies have been repatriated, the Society carries on work among those who remain on the Rand. During last year we distributed 2,655 Testaments and Gospels in Mandarin, Wênlí, and Cantonese. This circulation has been effected largely through the Johannesburg Colportage Association and the South African Compounds Mission.

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Pilgrims to Jerusalem.

Signs of growth and prosperity are to be seen in all the chief towns of the Holy Land. The population of Jerusalem is now registered at 70,000, with an increasing number of tourists and pilgrims each year, the majority of the pilgrims being Russians, Armenians, Bulgarians, and Greeks.

The Society's new dépôt at Jerusalem stands outside the Jaffa Gate and attracts visitors of all ranks and nationalities. It also forms a centre from which the various Missions, scattered all over the country, draw their supplies of Scriptures. The total sales last year reached 4,282 volumes; these were in twenty-three different languages, besides seven diglots.

In the spring of 1908, a specially qualified colporteur was sent to Jerusalem in order that he might sell the Scriptures among the pilgrims who arrive at the Holy City from so many countries in the month of April. During the fortnight before and the fortnight after Easter there are 20,000 of these visitors in Jerusalem, speaking dozens of different tongues.

The Greek Orthodox Convent at Jerusalem has now decided that the Scriptures shall be taught in its native schools, and our dépôt has supplied 2,000 Arabic Gospels for this purpose.

Carrying the Bible to Mecca.

Five well-dressed Muhammadan negroes from the Gambia River entered our dépôt at Tangier last year, and asked for a Bible in Arabic. After buying the book, they all sat down on the floor and for a considerable time continued to read it. Only one of them understood Arabic—their native language being Mandingo, which is spoken south of the Gambia River—and as he

RUSSIAN EASTER PILGRIMS IN THE BIBLE SOCIETY'S DEPOT AT JERUSALEM.



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read, he translated and explained it to his friends verse by verse. On saying good-bye, he mentioned that they had come thus far across Africa on their pilgrimage to Mecca, and that they had bought the Bible to read during the sea-voyage and the journey across the desert to the holy city of Islam.

The Gateway of the East.

There is no other place on earth where the East and the West meet and mingle together as they do at the entrance to the Suez Canal, and the harbour of Port Said presents a vivid picture of the Bible Society's service among all sorts and conditions of men. A new motor-launch, flying a flag which bears the letters "B.F.B.S.," shows conspicuously in the harbour, as it carries our colporteurs to and from the steamers which anchor here often for only a few hours. Last year the Society's agents paid over 3,000 visits to ships passing Port Said, and sold above 9,000 copies of the Scriptures in more than thirty languages and dialects. Nowhere else in the world is the confusion of tongues so astonishing. One of our colporteurs himself speaks Arabic, Bulgarian, Croatian, Dutch, English, French, German, Hebrew, Italian, Portuguese, Rumanian, and Russian.

Chinese Idols in an English Ship's Foc's'le.

"On an English ship I found the crew to be Chinese. As I entered the foc's'le and was showing the books, I noticed in one corner a little altar with an idol on it, before which a Chinaman was lighting a candle. I asked him whom the figure represented, and he pointed up to the heavens. Another sprang up from his bunk and said, 'This is God.' I asked, 'How can it be God, when it is made by men?' Then I read from the 115th Psalm, which one of them who knew English interpreted. Afterwards I sold them a Psalter and several copies of the Gospels in Chinese."

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Syrian Emigrants to America.

“ The French steamer from Beyrouth had about 1,200 Syrian emigrants bound for America. I spent part of the forenoon and the afternoon on board, and sold 7 Arabic Bibles, 11 Testaments, and 28 Gospels. These poor people were glad to have God’s Word to take with them into a foreign land.”

On Board a Collier.

“ On the *Carthusian*, as I entered the foc’s’le, a Greek sailor said, ‘Please go out from here with your Protestant books.’ But a Rumanian asked if I had a Bible in his language. I replied, ‘I will bring you one to-morrow.’ Then the Greek said, ‘What shall we do with the Bibles? We are not religious.’ I answered, ‘Friends, if you read the Bible reverently it will do for you what it has done for me; for in this book I found the Saviour, Jesus Christ, who has died for all our sins.’ After more to the same effect, several purchased from me. During four visits to this collier I sold three Dutch Bibles, four English Bibles and six Testaments, two Greek Bibles, one Rumanian, one Spanish, and one Welsh Bible.”

WAYFARING BIBLEMEN.

One of the ideals of the Bible Society is to bring the Book within every man's reach, however difficult of access he may be. To carry out this distribution of the Scriptures, the Society relies to no small extent on its own favourite agent—the native Christian colporteur. It employs a small army of these colporteurs, so that on an average about 900 of them are continuously working every week from January to December. They serve the missionary as his aides-de-camp and scouts and pioneers; and they enter many a field which no missionary visits, and surmount many a barrier which no foreigner could pass. And wherever they wander—by road or river or railway, in the rice-fields, or the backwoods or the bazaars—they scatter abroad their cheap little Gospels and Testaments, from whose pages they have learnt for themselves the message of Redeeming Love. Last year 2,300,000 volumes were sold by means of colportage.

These men must not be classed with ordinary hawkers of books. They are all carefully selected and supervised by our foreign agents and our missionary allies. As a rule they are natives of the country in which they labour; they are at home, as no foreigner could ever be, in its customs and its dialects; and their reports are racy of the soil. They belong to many different communions: in Russia and Siberia, for example, most of them are

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devout members of the Orthodox Church. All the colporteurs are earnest Christian men, able from their own experience to commend the Book they carry; while the hardships and perils and persecutions which they encounter furnish fresh chapters in the great history of Christian heroism.

A Hindu.

Two or three examples will best illustrate what manner of men are engaged in this service. The life-story of Anand Das has an interest of its own. Connected by birth with an important priestly family in Western India, he vainly sought to find peace of soul in the forms of Hindu temple-worship. Then he set out to visit the sacred places of pilgrimage, travelling from shrine to shrine in search of God, ever disappointed in his quest, but always directed to some more distant or more famous sanctuary where a man might attain the Beatific Vision. At last when he had grown utterly hopeless, he met a Christian, and was told of the Redeemer, very Man and very God, who died for our sins and rose again for our justification. Anand Das joyfully accepted this Gospel as the good news which he had so long been seeking; and in faith and prayer he found peace with God. For several years he has done successful service as a colporteur in North India. Recently the members of the mission in connexion with which he is working sent an unsolicited gift as a thank-offering to our Society for supporting among them so dear and useful a helper.

A Japanese.

In Japan, one of our most faithful and efficient colporteurs, Maruyama by name, who is now about forty years of age, was originally a Buddhist. As

Photo by

AT NAINI TAL, NORTH INDIA.

Laurie & Co., Lucknow.



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such he emigrated to America, where he became a Christian under the teaching of Mr. Moody's Institute at Northfield. Being fired with a desire to take the Bible to his fellow-countrymen, he worked his passage back to Japan as a cabin-boy, and volunteered for service with the Bible Society. In the spring of 1907 this colporteur made an expedition to Formosa—an island nearly twice as large as Wales, with 3,000,000 Chinese inhabitants, which was annexed by Japan in 1895. Here in about a month he sold 1,200 books, half of them Bibles or Testaments, mostly among the Japanese officials and settlers.

A Korean.

Even more striking is the account which the Rev. Dr. R. Grierson sends of a colporteur whom he supervises in Korea. Kim Goon Won is now an old man, not long for this world. Originally he was a pedlar, travelling about with his family and peddling companions, until six years ago, at a Christian inn where they had put up, he heard and believed the Gospel. Immediately he began to worship God ; the whole band joined in daily prayer and Bible study ; and on Sundays, when they rested, they made collections, sending the proceeds to the Church through which they had heard of Christianity. Then the old man gave up his pedlar's life and settled down in Wonsan, where he kept a little shop. His interest in Bible distribution soon showed itself. On his journeys as a pedlar he had taken a stock of Gospels to sell, and in his little roadside shop the Word of God was spread out before his customers. "Last summer," writes Dr. Grierson, "I needed more colporteurs ; but the small salary and the

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heavy travelling expenses deterred many from the employment. While I was praying that God would give us some good men willing to suffer need for Christ, old Kim Goon Won met me in the street and told me that he and his son wanted to do some work for Christ in any capacity whatever. I took it as an answer to my prayer, and immediately sent him on the road with a pack of Scriptures. From the first, his sales were extraordinary, and it was like a chapter from the Acts of the Apostles to hear the reports of his journeys. He suffered much persecution, for he is not a scholar, and was unable to read many of the books which he sold. Several times his books were forcibly taken from him by rough fellows, but he never resisted: his common rejoinder was to beg them to keep the books as a gift from him, and to believe the doctrine, though he had to meet the cost of such gifts from his own salary. Before long, however, he had to undergo a serious operation. While it was being performed, the old man lay still with the greatest composure, and continued in sweet conversational prayer with God, though he knew he was in the utmost danger. Afterwards he was told that he had cancer, which must soon return and end his life. 'All right,' said he, 'let me get to work again quickly, as the time is so short,' and with his face still bandaged he started off with his pack of books. He kept on steadily until the disease sapped his strength; then he laid down his burden, and is now waiting for the end. I needed his son to go with me on a recent journey, but decided that under the circumstances he had better stay with his father. When the old veteran heard of this he said, "No, do not stop the work on my account. Let my boy go out and work for himself and for me in spreading abroad God's Word.' "

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Persecutions.

In truth our colporteurs need no small measure of faith and courage and patience in face of such hardship and opposition as they frequently encounter. Here is a sketch of the experiences of a native colporteur in Morocco, sent by Mr. Simpson, of Fez, under whose immediate superintendence he is working.

“It gives me joy to report on the activities of one who is so earnest in the work of the blessed Master. Though the country has been greatly disturbed, Si Mohammed has been able to visit the towns of Mequinnez, Zerhoon, and Rabat, and the tribes of Zimmoor, Beni Hassan, Shararda, Onled Jama, Yudaiya, Shararga, and other Berber tribes. He has had many hardships to endure in making these long and extended tours. Once he was relieved of his money and all his clothes except a thin cotton under-garment. Judging from his reports, the joys of service for Christ make up for any little sacrifice or suffering he undergoes. While in Fez he visits the weekly markets and other places where the people congregate, in order to find purchasers. Some look at the books and curse them or strike him with them ; on the other hand, he finds some who willingly carry them to distant parts, there to give their silent testimony to the Christ of God, the Saviour of sinners. During the months he was working last year he sold 310 copies of the Scriptures in Arabic.”

In the Madras Presidency during 1907 one colporteur was beaten by soldiers of the Nizam, and his books were confiscated. Another had his personal property stolen while he slept. Others report insult and ill-treatment as common occurrences in these days of Indian antipathy to everything British.

Travelling in the Snow.

Here again is the picture of a Siberian colporteur on a winter sledge-journey.

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"We are some 320 *versts* from Cheljabinsk. Owing to the deep snow we have had to walk most of the way, as our load is fairly heavy. Thank God, we have had good sales in the last few villages; during the last ten days I have sold over 35 *roubles*' (= £3 12s.) worth of books. The cold here has been something beyond endurance. On a journey like this we have to travel at night: although robberies are quite frequent, so far we have been wonderfully preserved and guided. . . . One night we spent in the tent of a Kirghiz Tatar, who made us very welcome. We left his tent about 1 a.m., and had not proceeded many *versts* when a frightful blizzard came on. It continued until 4 a.m., but thanks to our good horse we did not lose the path. After the blizzard it was exceedingly cold, and we walked all the way in order to keep up our circulation; otherwise there was a danger of getting frozen to death."

O'er Crag and Torrent.

Side by side with this may be set the experiences of a Bible-seller in Southern Brazil. Last year Snr. Gurupy was working in the most neglected parts of the state of Rio Grande. He found the people very poor, on account of the locust-plague and the drought; notwithstanding this, he writes that "they literally clamoured for the Bible." Last October he undertook a journey full of hardship. It rained in torrents nearly all the time, and his mules could proceed only with the greatest difficulty. Again and again he had to pass along steep precipices, and to cross rivers in flood. Two nights he slept in the open, unable to reach shelter. Occasionally he had a fellow-traveller, and one night when they were exceedingly tired and hungry, they came to a swollen river, which they decided not to cross until the morning. One of them went off in search of food, but the only

Photo by

ON THE NILE.

J. P. Schah.



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thing to be had was a lump of dried beef, which “ notwithstanding its likeness to a big piece of salt, proved a real feast.”

In Peril.

In the journal of another Bible-seller in Brazil, the following incidents occur: “Going to Adventurado, we killed our first snake, about four feet long and of a dangerous kind. . . . At Rio Pardo we stayed over Sunday in the *rancho* of an Italian, and slept in his ox-carts, which made first-class bedrooms.” This same Bible-seller was badly stung by a swarm of big black-and-green hornets. In Paraguay our faithful colporteur, Snr. Ysseldyk, was laid up through wounds in his feet, caused by venomous insects.

More serious still are experiences like those of Jensen, a Swedish colporteur, who works among the ships and the floating population in the harbour at Constantinople, where he recently lost his boat and narrowly escaped with his life during a heavy squall. Mr. W. N. Fergusson, one of our Sub-agents in China, was travelling by boat on the river Yangtze, when the boat struck on a hidden rock and sank, with a large consignment of Chinese Scriptures. In Lower Egypt, a Coptic colporteur was seized in an out-of-the-way village by a number of Moslem fanatics who made preparations to shoot him, and he escaped with the utmost difficulty.

Wayside Wisdom.

Many of these wayfaring Biblemen are endowed with no small share of tact and native common-sense, and their shrewd and pithy answers go far to commend the books they sell. “I only buy useful books,” said a

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peasant to a colporteur in Brittany, "what is that book good for?" "What is a sign-post good for?" "To tell the way." "And that is the use of the New Testament. The first directs the body, the second directs the soul." In a Bavarian village Colporteur Fingerlin was passing a butcher's shop, and offered his Testaments to the shopmen. They were intensely amused, and asked Fingerlin if the book said anything about wine and beer. "Yes," retorted the colporteur, "we are warned against drinking too much of them ; nor shall drunkards inherit the Kingdom of God." Early one morning Colporteur Fossi met an Italian woman carrying her vegetables to market near Forlimpopoli, and offered her his wares. "What one needs rather is bread" replied she, somewhat curtly. "Nevertheless, man does not live by bread alone, but also by the Word of God." But the woman was in no mood for argument, and went on to market. Towards evening, however, she met the colporteur on her way back, and said, "I am taking some bread home, you see ; but I have made up mind to have the other thing as well," and she bought a New Testament.

In the mountainous region of Italy, known as the Abruzzi, nearly all the villages stand picturesquely perched on hills, and are rarely visited by strangers. When our colporteur arrives, he is scrutinized by curious eyes. At Schiavone the people took him for a "diviner of the future" ; at Castiglione they thought he was a new letter-carrier. "And I," says Salerno, "making a text out of their suppositions, spoke to them of the Word which does divine our future in the spiritual sense, and of the message which I carried to them from God." A French colporteur in the Marne was mistaken for the postman : "Quick, give me my letter." "Excuse me, madam, I am a postman, though not the one you expect.

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I carry nothing but Good News—and here it is : “Christ died for our sins, and rose again for our justification.” The woman stared at him : “You are not a postman ; you are a pedlar. We don’t want your books just now. Call again.” “Will you let me read you a little out of my book ?” and he read from the Gospels some solemn verses of warning. “You say, ‘Call again ;’ but shall you be here next week ? You have heard what the Lord says.” This changed the woman’s mood, and she and her friends bought three Testaments.

O Taste and See.

“You tell me that your book is the Word of God ; but you have no proof of it.” So said the owner of an orchard in North Italy to Colporteur Mariani, who offered him the Scriptures as he stood admiring the fruit-trees. “What fine-looking pears,” said the colporteur, suddenly changing the subject, “but what a pity they are of such poor quality.” “What ! What !” exclaimed the orchard-owner, “of poor quality ! It is plain that you have not tasted them. Pick one or two, and try !” The colporteur did as he was bidden, and began to eat. “Yes, you are right,” he said, sententiously smacking his lips, “the pears are excellent ; but, sir, you must deal with my Book as I have dealt with your fruit. Taste, and you will see that the Word of God is good.”

By Prayer and Patience.

Our colporteurs encounter special temptations as well as peculiar difficulties, and they are keenly alive to the spiritual conditions of their work. One writes: “If you set out after praying earnestly, success is certain.” And another : “According to the degree in which we practise

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sacrifice and spend ourselves, we succeed." The very tone and demeanour of a Christian man can win a way for him in spite of hostility. In an eating-house at Buenos Ayres a fanatical Spaniard insulted our colporteur openly, before the company ; but he kept silence, and ignored the insult. Thereupon another man who was present said loudly : "I am surprised that this man who sells the Bible can show such patience when he has been insulted. Perhaps the book contains his secret." As a result three Bibles and some Gospels were sold.

Happy Soubriquets.

A Siberian colporteur went into one of the common hostelries at Barnaul, where a peasant, seeing his knapsack, greeted him: "Ah, here is *the sower*, the man with the Scriptures."

In some parts of Marseilles Colporteur Charvet began to be so well known that he obtained a nickname. As he was passing through the streets, or knocking at a door, he often heard people say, "There goes *Testament!*" Once, when he was ill, a Roman Catholic friend called to see him, and while he lay in bed he managed to sell his visitor a Bible.

In an Italian Coal-pit.

At San Giovanni di Valdarno, Colporteur Vecchi went down into a coal-pit with a guide and a lantern to see the galleries. Their talk soon turned on the Scriptures, and by the light of the lantern passages were read from a Bible which the colporteur had in his pocket, with the result that the guide became the purchaser. "And I was happy," says Vecchi, "to think that even at a depth of a *kilomètre* underground the Bible had been sold."

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The Word of Testimony.

Here is the first letter sent by Colporteur Sipka in the north of Hungary: "I visited a lime-kiln near my lodgings, where I knew that a good many Slovaks were employed, men leading a godless life. First I went to the carpenter's shop and began speaking to a man who enjoyed a high name among his comrades. I told this man how I myself had obtained peace, and of the power of God's Word. He listened attentively and bought a Testament. Then he led me to the canteen, where a number of other workmen were assembled, and here I sold several Testaments and Gospels. Some laughed and mocked, but I could testify to the love and grace of God, and that heartened me."

Spiritual Tact.

In the Ardèche, Andéol is a modest and experienced colporteur, gifted with spiritual tact. Writing in regard to one particular experience, he says: "The conversation was brought round to the topic of auricular confession—a thorny question. Although I think I am quite clear about such subjects, I dwell on them as little as I can; for I firmly believe that only one thing will absolve the conscience from the weight of sin and condemnation—namely, the declaration that God forgives us on account of the merits of Christ."

Lime-burners in Galicia.

In Colporteur Pawelek's journal we read: "In a large forest I held a sort of Bible-reading for the workmen engaged at a lime-kiln. I read several passages, and they seemed specially pleased with Job xxxviii. When I had finished my reading I asked if any one wished to

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buy a Bible and study its contents further. Fifteen men stood out, and of these eleven ordered Bibles and four New Testaments. And when I delivered the books all received them with pleasure, and told me they would take care that the books were not taken from them." The picture of Pawelek reciting the wonderful poetry of that magnificent chapter of Job to the lime-burners in the great Galician forest is one that affects the imagination and lingers strangely in the memory.

Where Hus was Martyred.

While in Constance, Colporteur Stein went to see the Hus stone, the great monolith which marks the spot where John Hus was burnt. He met there a number of the Reformer's Bohemian countrymen who had made a pilgrimage to the sacred spot, and some of them purchased Bohemian New Testaments.

At Midnight on the Mountain.

In Albania and Macedonia colportage offers excitement and risk enough to satisfy the most adventurous. It is full of dramatic situations and scenes and contrasts—prisons and brigands, friends and foes, food and friendly shelter to-day, weariness and danger on the morrow, now some blood-stained, smoking ruin, now the pure freedom of the mountain heights. Through it all the colporteur passes on his way, faint, yet pursuing, content if he can leave the message of God's love behind him, and rejoicing whenever a heart is open to receive it. Travelling from Ochrida to Resen, along a wild mountain road, Colporteur Natchi found himself benighted, and was offered hospitality by the Albanian guards stationed on the pass. One of the guards, who could read, spent the night reading aloud out of the New Testament to the

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others. All who had money bought copies, and those who could not read vowed to begin to learn without delay. Many ears have been attuned to that voice which from those lonely mountain heights went up to the midnight sky.

In the Footsteps of St. Paul.

Away up in the highlands of Bithynia is the town of Kastamouni, the capital of the vilayet of that name. It is probably the one province of Asia Minor untouched by any outside Christian effort except our own, and the population, principally Turkish, are poor and ignorant, remote from the busy modern world that sails up and down the waters of the Euxine at their feet. Nikolaos, our colporteur, has traversed this difficult province during the greater part of the year, and has sold nearly 600 copies. He needs no little courage and endurance; but Nikolaos faces his duties with a cheerful optimism, born of reliance upon God. In March, 1907, he started by boat from Heraclea for a neighbouring village, seven hours' distant, because, he says, "I have never been there." After four days' dreadful tossing in a raging tempest, he arrived more dead than alive, to find only a hundred houses; and having sold twenty copies, he returned to Heraclea, "praising our Saviour, Jesus Christ, whose truth I had brought to these people." On the coast, where there are extensive coal-mines, he finds "many immortal souls, people from every place and every nation, most of them without the knowledge of the Saviour." Later in the year, at a town in the interior, a Turkish official seizes his books and his permit. After long delays and several telegrams to headquarters, his books and papers are restored, and then he writes: "The Lord has done great things for us, and I had great

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opportunities both in selling the Scriptures, and in speaking to the people. I will come here again at a convenient time. The better sort of people have shown me much love." He had more troubles of the same kind before he ended his long tour at Kastamouni at the close of the year, but he reports in his usual cheerful and simple fashion : "I finished my journey with great encouragement, and I beg you to believe that I had not by any means difficulties to contend with in every place." If we remember that this message comes from a city almost cut off from the outer world by deep snows, where the large Moslem population have the reputation even among their own co-religionists of being extremely bigoted and fanatical, and where there is no kind of Christian fellowship or communion of kindred spirits, we shall realize better what is the source of the encouragement of which our colporteur speaks, which can thus enable him to say boldly 'The Lord is my helper.'

Colportage in South India.

In the Madras Presidency, thirty-three wayfaring Bible-sellers have been at work in town and country, at weekly markets and religious festivals, trying to interest people in God's Book. Altogether they travelled 51,862 miles last year, and in the course of their wanderings they visited 356,455 houses. One gratifying result of their efforts is found in the fact that parts of the Bible are being used as text-books in 41 Hindu village schools. At Ootacamund, the Bishop of Madras related how in a backward village of the Kurnool district, men were found discussing one of the works of an American agnostic. If the power of the press is so far-reaching, who shall estimate the ultimate results of the study of a book of Scripture in a Hindu school ?

By kind permission of

PLoughing in Manitoba.

The Canadian Northern Railway.



IN THE WILDERNESS

In the Market at Hanoi.

This city, the capital of French Indo-China, has 150,000 inhabitants. Here is a picture of the experiences of our French Sub-agent, M. Bonnet and his Annamite helpers, in the market at Hanoi :—

“ We go to the market before 8 a.m. and choose a suitable place to stand, facing the entrance, between two women selling oranges and bananas. Soon we are surrounded by a group of Annamites, who stare at us cautiously. At last a peasant, bolder than the rest, buys a gospel, looks at it, and then comes back to buy another. Then a lad buys a New Testament. After that it is a case of the *moutons de Panurge*—sheep following the bell-wether. They come on with a rush, some evidently ready to steal books in the hustle. With the utmost difficulty we avoid being plundered, put our books back in their cases, and find another position, where a policeman, who is kindly placed at our disposal, hardly succeeds in maintaining order, though he strikes out right and left with his cane, which makes the boldest draw back. We need make no long speeches in order to sell our books. We have only to exchange them for the coins held out to us on every hand. In one day we sold 656 volumes, and when we took the train that evening for Hai-phong we found at the railway-station that the ticket-collector had a New Testament and the Book of Genesis ; porters, who looked after the luggage, had Gospels ; and the station-master was carrying Gospels in his hand, together with his lantern, as he went up and down the platform ; while in a railway carriage another railway *employé* was sitting on a box reading a Gospel by the light of his lantern.”

An Expedition by Water in Annam.

“ From Tourane we took a steamer as far as Qui-Nhon, where we had to disembark two miles from the shore by jumping on board native boats in a rough sea. Two hours' rowing brought us to Qui-Nhon, where the mandarin, who acted as *Tri-phu*, or prefect, welcomed me to his large house

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in the middle of the village. He was extremely friendly, offered me his best room to sleep in, and invited me to share his meal. The *menu* was most elaborate, including five different kinds of fish; but the chop-sticks proved rather troublesome. This mandarin asked a number of questions about Christianity and the Scriptures. He had never read the Bible, so I showed him Romans xiii., on the authority of rulers, and he began to read. 'This is a good book,' he said, without raising his head. When he reached verse 5—'Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake'—he bent his head lower still. 'I will keep this book,' he said, 'as it is very good, and I will let the people know that whosoever wants to buy it may come here.' And so he did. In this mandarin's house we sold over 400 volumes, and the success of the whole tour must be ascribed to him. Everywhere the people said, 'The prefect has bought books from them.' In four days' time we had only three left, out of over 3,000 volumes with which we set out from Tourane.

"In another of these villages we met another *Tri-phu*, who received us most cordially, and gave us tea and refreshments. He was giving an audience to two Annamite notables. He bought a Bible and a copy of Genesis for himself; then, turning to his visitors, he asked, 'And are you buying nothing?' 'Great mandarin, I have forgotten my spectacles,' said one. 'I have no money with me,' said the other. Without saying a word the prefect passed his spectacles to the one, and lent some coins to the other, whereupon they readily bought some books."

At Peking Railway Station.

One of our colporteurs at Peking, Mr. Yao, has marvellous success, and his sales last year—15,827 copies—are extraordinary. He may be seen at the various trains that leave the Peking railway station, going from carriage to carriage as early as seven in the morning. We rejoice

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to know that so many travellers who leave Peking take the Scriptures with them to their homes.

At a Siberian Fair.

In December, Colporteur Tzvetkoff visited the large fair at Balachtinskaya where he had not been for four years, and sold Scriptures to the value of more than 57 *roubles*. Here is an incident which happened at this fair.

"Unwittingly I turned down a side-street, where there was a gin-shop with the usual number of loiterers, some swallowing *vodka* glass after glass. A crowd was beginning to collect as I came up. Two men were calling each other the worst possible names, and in a moment they came to blows. To meddle would only land me in a street *mélée*, with, very likely, some blows for my pains. The Russian proverb, 'Don't interfere with fighting dogs' seemed to suit the situation. I was about to move on, when some impulse drove me to catch hold of each man and separate them. I interposed my knapsack between them and said 'Brothers! what makes you try to tear each other's eyes out? If you are Christians, you must love each other. Remember what Christ has done for us.' The opponents looked at me suspiciously, and saw that I am of a right good height; still their looks somewhat frightened me, and I longed to do something, but knew not what. A bright idea flashed into my mind, and I pulled out and opened a New Testament. The first line that caught my eye was 'Owe no man anything but to love one another,' so I read aloud on to the end of the chapter (Romans XIII.), and was going to read the next, when one of the combatants interrupted, 'Little uncle, whence comest thou? What art thou?' 'I am from Krasnoyarsk, my friend,' I replied, 'and am selling the Scriptures, part of which I have just read to you. The people who have sent me here live far away in England.' Then I began to tell about the work and object of the Bible Society. I said, 'Who will buy this Book that shows us the right way to live, and

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how to love one another, yea, is our guide to eternal life? I am not a priest or a learned man, but simply an ordinary man whom God has led this way to end your fight.'

"How much does the book in thy hand cost?" asked one. "Only a *rouble*!" "Pavlik," said one of the combatants to the other, "I've no money." After a short pause he said again, "Pavlik, let us buy the Gospels. We shall be the better for reading them." Pavlik had a look at the New Testament, then took 2 *roubles* from his pocket, and received two copies in return. He gave one book to his comrade, and these two men who had been cursing and swearing, fighting like brutes, now went off peaceably with the Word of God in their hands. I was able to dispose of 19 copies there and then. Not only so, but Pavlik brought several customers to me next day at my lodgings, and would allow none of them to haggle. "The books are worth the money my friend asks," he said. "Not only that, but we must try and help the good man who is selling them.'"

A Carnival Advertisement.

At Valencia, a town in Venezuela with over 40,000 people, the Carnival was in full swing during our English colporteur's visit, but it did not interfere with his sales. One bright youth was inspired to dress up as an Englishman, and appeared in the *plaza* nightly, shouting, *Yo vendo la Biblia* ("The Bible for sale"). But this proved a good advertisement.

In Peru.

On the Pacific slope of South America, the blue ribbon of colportage belongs to Señor Herrera, a humble-minded, gentle-spirited man, who last year sold 370 Bibles and 3,415 Portions. In June he crossed the central range of the Andes at an elevation of nearly 16,000 ft., and began a Bible-campaign which lasted about four months in the towns of Tarma, Cerro, Oroyo,

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and a number of mining camps. From Tarma, the local missionary reported : "I am delighted with the man and his work. He does grandly, selling in the *plaza* among the people. He does not antagonize them, or rub them the wrong way."

In the Depths of Mongolia.

Here is the outline of a notable journey, undertaken by one of the Society's Sub-agents in China.

Early in June, 1907, Mr. Larson set out from Kalgan, a city north-west of Peking, on a Bible-selling expedition, mostly over new ground, which was planned to last until 1909. He travelled with six camels, four horses, two camel-men, a cook, and a Chinese colporteur, and he took with him 8,000 copies of the Scriptures, chiefly in Mongolian and Tibetan. The expense of such an outfit was considerable, as a camel costs nearly £10. Starting from Kalgan, he journeyed north-westwards for thirty days to Urga, and then, turning almost due west, he struck across the heart of Central Asia, following the water-courses of the river Orkhon in order to visit the nomad shepherds who resort to these valleys. At the end of the summer he reached Uliassutai, the western capital of Mongolia. We may perhaps give some idea of the position of Uliassutai when we say that it lies midway between the Caspian Sea and the Sea of Japan.

Hard Travelling.

"Uliassutai, Sept. 28th.—Our journey from Urga has been most interesting and successful. The aspect of the country this way is very different from what I have been accustomed to in other parts of Mongolia ; for almost the whole way from Urga it was a continual march up and down hill, across rivers, and among stones and sand. We had a lot of rain

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and snow, though it was the month of August. Just eight miles from this city we encountered a snow-storm that kept us on the top of a mountain pass for two whole days. The camels did not do well in this hard travelling ; one I had to leave on the road with a Russian merchant, and the others barely reached here. It was difficult at first to find any place to stay in ; but I have hired three small rooms in a back-yard and have been busy repairing and fixing them up. Even now I have not a table, but have to manage my writing on a board. But when I get things in order (and I don't need many things), I shall be comfortable enough during the cold season."

They remembered the Books.

"Mongols have often come to my tent to buy, which has very seldom happened before. In some places they remembered the books, remarking they were like those they had got from David Stenberg. One day a rich man came a long distance in heavy rain and bought a New Testament. He could read very well. He said he had been afraid that I had gone too far ; he had heard about me the day before and he wanted to get one of the good books. I had been hindered, providentially it appeared, by heavy rain. May the Book be a blessing to him ! In another place two boys ran about five miles to overtake me and get some of the Gospels. Two Russians, going to another district on business, bought some books for ready money to give to some Mongols they knew. The Russians have been most helpful and kind wherever I have met them. . . . I have already sold 6,000 books."

An Arctic Journey.

Mr. Larson's success compelled him to alter his plans. He sold so many more Gospels than he expected, that he had to return to Urga for a fresh supply of books. By the kindness of the Russian Consul and the Chinese Governor, he was able to leave Uliassutai for Urga at the end of January, 1908, by the Government post-road

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and relays of animals. He accomplished this journey of 800 miles through the snow in fourteen days, by changing horses at every station. "It was bitterly cold and part of the way it snowed heavily. I escaped with one of my ears and my nose a little frozen, but I did not dare to wash once from Uliassutai to Urga ; and at night I slept with my clothes on between heavy wool-felts."

Pioneer Work.

Such a tour is essentially pioneer work—a continuation of the missionary toils of James Gilmour. Uliassutai was visited by David Stenberg, but by no other Protestant missionary ; and the greater part of this itinerary is mapped out that the Scriptures may be circulated where no missionary has ever been.

Mr. Larson is admirably equipped for such journeys. He is a Swede by nationality, but has toiled for many years in Mongolia, and knows the country and the people and the language intimately—perhaps better than any one else has ever known them. But with all his enthusiasm and fitness he needs our prayers. His journey is fraught with perils, for outlaws abound. Sometimes for days together only an occasional tent is passed—but how are such scattered children of God to be reached by the Gospel except through colportage ?

Pioneers of Evangelization.

In heathen countries, the printed Gospel often prepares the way for the preacher. In Korea, for example, the missionaries bear emphatic witness to the part which our colporteurs are taking in transforming Korea into a Christian land. The Rev. A. F. Robb writes: "We

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cannot overrate the value of the colporteurs in the evangelization of Korea." The Rev. W. G. Cram writes: "The colporteurs have been my strong arm, and much of the establishing and teaching of the young Church has been their work." The Rev. C. G. Hounshell says: "The colporteur is the forerunner of the missionary. He sows the seed; we reap the harvest."

In the Luchu Islands.

Colporteur Suganuma, one of our most faithful and energetic Japanese workers, visited the Luchu Islands in the spring of 1907, selling over 3,000 volumes. In the interior of these islands there are no inns, and he had to beg for shelter at night. He underwent much privation from storms and inclement weather, and contracted a serious illness. But he had his reward. A missionary living in the islands writes: "I have just spent one of the most wonderful weeks of my life in baptising 130 people, who were prepared for baptism largely as a result of Suganuma's faithful work amongst them."

The Book had never come their way.

Finally, here is a pathetic example of how sorely the colporteur is needed, even in Europe. Towards the close of last year our depositary at Moscow made a tour in company with some colporteurs. In the waiting-halls of the railway stations he came upon large companies of peasants. Two old men who bought Testaments were asked why they had not already a copy of the Scriptures; they replied that 'the book had never come their way.'

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FOR SUCH AS SIT IN DARKNESS.

“It is a great truth tenderly said that God builds the nest for the blind bird.”—MICHAEL FAIRLESS.

The sightless among all nations have a peculiar claim on Christian sympathy and compassion. The Bible Society, as it seeks to provide God’s Word in the various languages of mankind, takes account of the needs of the blind, as well as of the sighted, in different parts of the world. Up to the present time the Society has published or helped to circulate editions of the Scriptures in embossed type in over thirty different languages and dialects—including the book of Genesis in Hebrew for blind Jews, and even so remote a form of speech as the Toba dialect of Batta, in which St. Luke’s Gospel has been issued for the blind in Sumatra.

English Bibles for the Blind.

Books produced in embossed type for the blind cannot be other than cumbrous and expensive. For instance, a complete English Bible in Braille type contains 5,836 pages, and costs about £5 to produce ; it fills thirty-nine volumes, and occupies a shelf seven feet long. The Society is now bringing out a new edition of the English Bible in Braille type in which the recently issued scheme for English Braille will be followed, with a few additional abbreviations. St. Matthew’s Gospel is now ready, and other portions will be issued successively

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until the whole Bible has been completed. These volumes cost from 2s. 3d. to 3s. to produce ; and they are sold at 1s. each.

Nearly all the English or Welsh Institutions for befriending the Blind obtain the Scriptures which they require from the Bible House. Grants were made during 1907 to the following institutions :

The London Society for Teaching the Blind to Read ; the Royal Normal College for the Blind, Norwood ; the School for the Blind, Broomhill, Sheffield ; the Midland Institution for the Blind, Nottingham ; the Royal Blind Asylum, West Craigmillar ; Henshaw's Blind Asylum, Manchester ; the Blind School at Exeter ; The Sunbeam Mission's Blind School ; the South London Association for the Blind.

Moreover, any poor blind person who applies to the Society can obtain a portion of the English Bible in Braille as a free gift, on the recommendation of some minister of religion. Last year, the Society also made grants of English Gospels in Braille type for distribution among poor blind children in large towns, who have no other means of obtaining such Scriptures. These children are taught to read at various Blind Centres, but the books provided for their use during school hours are the school property. The Gospels presented by our Society are given to the children to take home. These sightless little ones as a rule have nothing else which they can read through their holidays and week-ends and long evenings.

For India and China.

For the blind in Eastern lands, where ophthalmia and other diseases of the eye are painfully common, the Society makes very special provision. In order to encourage the sightless in India to learn to read, our



A BATTA FAMILY IN SUMATRA.

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Indian Auxiliaries are prepared to entertain applications for free grants of copies of the vernacular Scriptures in embossed type for the blind, when these applications are made through Christian missionaries who certify that the blind applicant both can and will read the Book and is too poor to pay for it. For circulation in India, the Society recently issued Gospels in Bengali, Tamil, Telugu, Marathi, Malayalam and Gujarati, all in Oriental Braille ; while Gospels in Hindi and Urdu are also being issued in Shirreff Braille, another system extensively used in North India.

Last year fifty copies of St. Mark's Gospel in Gujarati Braille were granted to the Rev. Martin Beatty of the Irish Presbyterian Mission, Parantij, Gujarat, for the blind among whom he labours. This is the first book of the Bible which has ever been printed in Gujarati Braille, and the welcome which these Gospels received when they arrived at Parantij can be better imagined than described.

For the blind in China, the Society has issued several books of Scripture, both in Moon type and in Braille. It is found that the Chinese blind can learn to read Braille in a much shorter time than the sighted require for mastering the intricate Chinese characters.

For Jerusalem.

At Jerusalem Miss M. J. Lovell has for years carried on a successful School for the Blind. Our Committee recently presented her with the English Bible in Braille type, for use by her pupils. Writing last May, Miss Lovell says : "Indeed I cannot tell you how great a boon this is, and how much the blind girls appreciate the opportunity thus afforded them of reading the Scriptures for themselves. A few weeks ago one of their number was called to work with missionaries in Arabia,

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and another of my former pupils is now teaching blind girls at Gaza."

That last name reminds us irresistibly of Israel's ancient hero—

Eyeless in Gaza, at the mill with slaves,
as the blind English poet described him. And Milton's serene faith lifts our thoughts to the Divine Deliverer whose word still speaks in darkened souls, saying: "Let there be light."

* * *

Women who sit in darkness.

That remarkable change which is revolutionizing traditional ideas in regard to the status of women among Western nations has hardly touched the immemorial East. In this respect the great Oriental races still are ruled by ancient custom which dates back to dim ages before history began. Throughout the East, women of all classes above the lowest are carefully secluded from the outside world. Shut away behind the curtains of the *zenana*, they spend their darkened lives amid ignorance and superstition such as Englishwomen can hardly imagine. To counteract the wide-spread evils of this custom, Missions have developed the agency of native Christian Biblewomen. They, at least, can penetrate beyond the closed doors which no male missionary is permitted to enter. They can not only read the Gospel to their jealously guarded sisters, but often teach them to read it and believe it for themselves. In this way the Sermon on the Mount reaches their consciences, the story of the Cross and Passion pierces their hearts.

In India.

Year by year experience confirms the spiritual effectiveness of this form of women's mission to women, and

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its range is constantly extending. In India alone, the Bible Society maintains more than 400 native Christian Biblewomen, besides over 80 others in Burma and Ceylon. They work under the direct superintendence of all the chief English, Scotch, Colonial, American, German and Danish Missions.

Women of the poorer classes, who necessarily enjoy a larger amount of liberty, are visited in their village homes, as well as at the markets, festivals, and fairs to which they resort. On every hand emphatic testimonies are received as to the value of the Christian influence and teaching of our Biblewomen.

In Ceylon.

A missionary stationed in one of the most benighted and backward parts of Ceylon, writes :—

“ The Biblewomen are doing great and good work, often under very trying circumstances. *I have had the joy of baptizing about twenty-five women brought in by these workers;* and I cannot but thank God and rejoice that not one of the twenty-five has been a disgrace to her profession.”

In Burma.

Plainly the work of these Biblewomen in the East is far more difficult to tabulate than that of our colporteurs. They enter the homes of the people, and by many an oriental well-side, and among many a bazaar crowd, they seek to win a hearing for the Gospel message. In Burma, the lady missionaries of the S.P.G., the W.M.S., and the Methodist Episcopal Mission write in high terms of the value of their work. One devoted Biblewoman in Mandalay, after years of faithful service, resigned her post through ill-health and advancing years, as she felt that she “could not any longer take

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the Lord's money, not having strength to do the work." Yet during this last year, in spite of increasing feebleness, she has been indefatigable in her visits, both to the homes of the people and to the women's ward of the hospital at Mandalay, and through her influence several women have confessed their faith in Christ.

In other Eastern Lands.

Outside the Indian Empire, our Society maintains Biblewomen in other Eastern lands. Within the limits of its Egyptian Agency, it made grants last year towards the support of 62 native Christian women, working under the superintendence of different Missions. Of these Biblewomen 24 were stationed at Syria and Palestine among the very sites and scenes mentioned in Scripture. Other Biblewomen are employed in the Philippines, in Mauritius and in the Seychelles, at Ispahan, and at Mosul, opposite the ruins of ancient Nineveh.

The Biblewomen play no mean part in establishing Christ's Kingdom in Korea. Last year eighteen of them were at work, who read the Scriptures to over 50,000 Korean women, and circulated 4395 books.

In China, although the conditions are unlike those of India, the Biblewoman has a distinct place and work of her own. Although our Society employs Chinese Biblewomen only to a limited extent—twenty-nine were supported last year—our reports show that their influence is far greater than can be measured by figures.

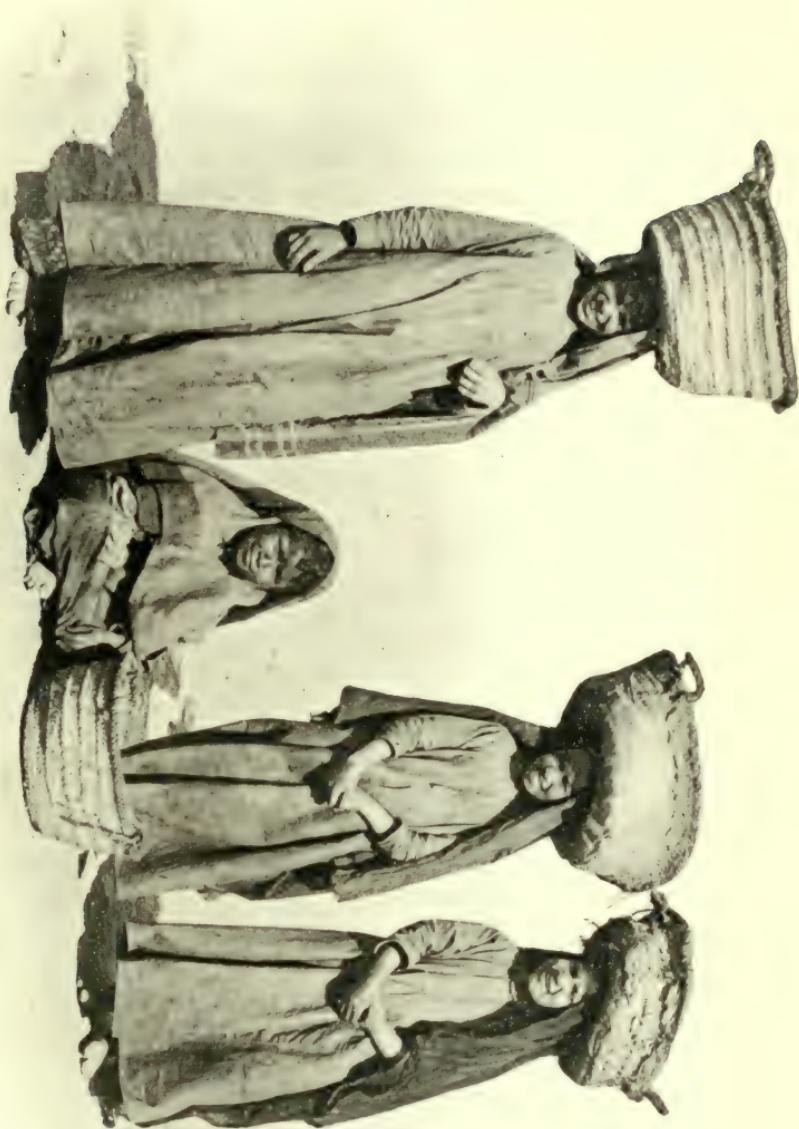
It is to the Biblewomen that the lady-missionaries owe many of their introductions to Chinese homes, and from the Biblewomen also not a few heathen women get their first introduction to a Christian service.

* * *

Photo by

FELLAHIN WOMEN IN UPPER EGYPT.

J. P. Sebah.



IN THE WILDERNESS

The Unrest of Humanity.

To thoughtful observers the outstanding characteristic of the world to-day is its profound unrest. It is as though some mighty ground-swell had begun to move in the deep sea of human affairs. Even in the im-memorial East strange ideas and hopes and discontents are fermenting in the minds of dim multitudes. The new spirit of nationality means that a nation is becoming self-conscious and awake to its traditions and its possibilities. Who can gauge the results of such an awakening among races which have been dormant for centuries? At least we know that as one primary result there arise unparalleled opportunities for the Gospel.

A Society which ramifies across the world must naturally be sensitive to all manner of events and changes. Year by year its work runs the gauntlet of drought and flood and plague and famine. It is nothing new for our agents to suffer hindrance from revolution in Central America, or from bigotry in Austria and in Greece, or from clericalism in Portugal and Poland and Peru. Last year we heard of anarchy in many parts of Persia, where the Persian Bible is still forbidden to enter the Shah's dominions. In Madagascar, the authorities are persecuting Christian converts. In many parts of Russia and of India, the perturbed state of the people has seriously lessened our circulation across both those great empires. On the other hand, China and Korea and Japan lie open to Christian teaching as never before. Those who know best speak most emphatically as to the amazing opportunities for the Gospel in the Far East. In Korea last year we could not provide Testaments fast enough to meet the demand, while more than a million Gospels were sold by col-portage in China.

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TRAVELLER'S JOY.

“Behold, this is the joy of his way.”—JOB VIII., 19.

The Bible is the Book of gladness: it brims over with beatitudes. The Gospel of God's Love kindles a flame of sacred love in the souls of its faithful children. Those who can speak with most intimate knowledge of the Highway in the Wilderness agree that a true pilgrim, even though he be often faint and footsore, does carry gladness and joy in his heart. When he loses his burden at the Cross by the way-side, he can go forward singing, and in the progress of his journey he receives not only daily bread, but daily peace and daily consolation. These blessings are the portion of them that travel to the sky.

It is not the business of the Bible Society to formulate theories of inspiration; but year by year it piles up new and overwhelming proofs of the Divine power with which God's Spirit speaks through Holy Scripture. Here we have space to cite only a few fresh examples of the way in which the Eternal Voice still comes home to men's hearts and brings peace to their consciences through the words of the Bible translated into many a strange tongue.

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A Farthing Gospel.

From the Panjab a B.M.S. missionary at Kasauli describes how, while he was itinerating among the hills, he came upon an old man who declared that he had renounced idolatry and was worshipping according to the teaching of a little book which he had bought. That little book was one of our Society's farthing Gospels. Some months later the missionary's duty led him back to the same village, when he found that the aged inquirer had left the land of twilight for everlasting day.

A Disciple of the New Testament.

In China, early last year, a C.I.M. missionary was staying at Chingchow, in the Province of Hunan, when a Chinaman came into the city to see him one Sunday morning. The man said that he knew it was Sunday ; he had been keeping Sunday for some time. A year and a half before, the missionary had sold him a Chinese New Testament, and that Testament had led him to God. He had read it already seven or eight times. "Did he understand it ?" "No, not all ; there were some hard passages, especially in the Revelation." But he had broken off his opium simply through faith in Jesus Christ and prayer, and he had just helped a friend of his to do the same. He was a disciple of the New Testament.

Through Reading the Bible.

At Manila, early in the present year, the Filipino who has assisted in translating the Tagalog Bible for our Society gave this testimony : "I became a Christian through reading the Bible. When I saw in St. John iv. 24, that 'God is a Spirit : and they that worship

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Him must worship in spirit and truth,' I began to think that worshipping God through idols must be wrong, and from this I was gradually led on to the truth. At first my father and brothers were very bitter against me ; I said but little to them, but gave each of them a Bible and asked them to read it for themselves ; in time they too became convinced, and they are now Christians."

A Sufferer for his faith.

A single Burmese Gospel had been given or sold to a Buddhist nun at Rangoon. She read it and treasured it, and died rejoicing in its message. On her death-bed she handed the precious little book to a Burman friend, who in his turn read and believed. To him the Gospel message seemed so new and wonderful that he spoke about it continually to his fellow-villagers—until early last year they set on him with sticks and broke his arm. Our colporteur discovered this Burman laid up in hospital—already a sufferer for the faith that was in him. As soon as he recovered, he was directed to a W.M.S. Mission station, instructed, and received into the Christian fold.

"A Living Person drawing you."

Before the bombardment of Casablanca—which destroyed all the Society's stock of Scriptures—we had a dépôt in that town. Several well-to-do Moors often visited that dépôt, and would listen carefully while the Gospel was read aloud. They confessed that, though there was much good advice in the Koran, it could not be compared to the New Testament. For as one of the Moors said :—"When you read the *Injîl*, you feel that there is a living Person drawing you to Him."

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A Medicine for Sin.

Dani Ram and his friend Chit Bahadur were sepoys who served together in a Gurkha regiment. Several years ago one of them had a Bible given him at Darjeeling. He kept the book as a sacred treasure, because—to use his own words—it seemed to contain “an electrical power” to change his heart, and “a medicine for the people who are drowned in sin.” As the result of this Bible, both friends have now been received into the Church of Christ at the S.P.G. Mission in Maymyo, Burma.

The Innkeeper and his Wife.

In the valley of the Loire, as our colporteur took his meal at an inn, the landlady spoke about the New Testament which he had sold her several years before. “My husband and I understood from this book that salvation is through faith in Christ alone; but before we came to believe in a truth so simple, we were greatly troubled—so much indeed that we decided to read no more. We put the book away in the attic, supposing that we should forget it. But it never went out of our minds. One evening it seemed to my husband that he heard a voice say to him, ‘Go and fetch your book and read it, and you shall find peace for your soul!’ He went and fetched it, and that evening we did find peace. Since then we have been happy.”

“I bought this book,” said an aged Frenchwoman to our colporteur, “fifteen or twenty years ago; but I had little leisure then, and I believe I did not open it twice. Now, my working time is over, and all my mind is concerned about rest and also about death—when *le bon Dieu* shall summon me. So I bethought myself of this book which I had never used, and I am making up for

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lost time. It seems as though this book has put me right with God (*m'a raccordé avec le bon Dieu*)—the God of whom I thought so little till now."

The Treasure of the Humble.

A French peasant-woman found peace to her soul through reading the New Testament, which she had bought from a colporteur. "I do not put my trust in men," she said, "or even in religion. I go to the Gospel, where God Himself speaks to me. I am poor, but I would not exchange my lot with that of a millionaire, for I have a treasure which cannot be taken from me. I have joy and peace; I rest on my God and Saviour, and that is enough for me."

A Safe Place for Shoe-patterns.

The Rev. W. H. Sears, of Pingtu, in Shantung, superintends eight Chinese colporteurs who sold last year 12,885 Gospels and Testaments. He writes:—

"I want to thank the Bible Society for the great work that it is doing towards the furtherance of the Gospel. In this part of Shantung the women are the temple-worshippers. It is not unusual to see 2,000 or 3,000 women gathered together on great festival days. Sometimes these women will buy a portion of the Scriptures, and take it home to be used as a safe place for shoe-patterns. But this does not always turn out to be a misuse. There are now several Christians in one village, as the result of a husband reading St. John's Gospel which his wife bought to hold these patterns!"

His Mother's Gift.

At a recent Bible-meeting in Johannesburg, General Beyers, the Speaker of the Legislative Assembly of the Transvaal, delivered an address. He produced a well-worn and much-knocked-about copy of the Scriptures,

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which, he said, he had carried with him through the Boer war. At night, wrapped in his coat, it had often formed his pillow. On one occasion it had saved his life. He was carrying it in his breast-pocket during an engagement, when two bullets struck its brass edging and glanced off. Those bullets would otherwise, in all probability, have entered his heart. The Bible had been his mother's gift, and he looked upon it as an almost priceless possession.

“Bonds and Afflictions abide me.”

Colporteur Stoykoff, who has done excellent work in Macedonia, was urgent with a Bulgarian to buy a New Testament for his soul's good. The man objected, “Very likely I shall find myself in prison one day; then what good will this book do me?” “The very reason you ought to have it,” said the colporteur. “It is God's Book, and will give you the consolation you will then be in need of.” The man's premonition came true; and when in prison he was said to be rejoicing in the possession of the Testament, which gave him patience in tribulation and hope for the future.

“God's Word itself opens the Door.”

In the west of Hungary Roman Catholic priests will often try to collect and destroy the Bibles which their parishioners have purchased. Colporteur Goger writes regarding one village :

“Here also the priest had been at work, and had gathered all the books I had sold except four copies. When I again visited the place, the owners of these four books helped me to sell five more Bibles. It is God's Word itself that opens the door for me.”

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“It so appeals to me.”

A missionary in the Panjab writes:

“A Sikh lecturer called to see us. He seemed perfectly satisfied with the explanation we gave of some Bible difficulties. He added, ‘How is it that when I read other religious books, I feel ready for controversy, but when I read the Bible it *so appeals to me*, that all desire for controversy ceases?’ This was a man well versed in Sanskrit and in Moslem literature.”

A Heathen Priest.

In a recent number of the *Mission Field* a native Indian S.P.G. missionary writes as follows of a convert:

“He was a heathen priest of the temple of Mutthumalai Ammon, which is situated at Kurangani in honour of the Ammon, and it is attended by thousands of people from all parts of Southern India. He was a priest of this goddess, and his conversion is almost miraculous. When he visited Alvertope, a Christian station, in 1903, he was struck with the mode of Christian worship, and it gave him a good impression which was too strong to be shaken off. On his return to his native village and to the goddess, the impression became stronger. He bought a New Testament and read it, and when I went to the place for the purpose of preaching the Gospel to the Hindus he came forward to answer the queries of a heathen disputant. I asked him afterwards who he was, and he said he was a child of Christ. He further requested that he might be admitted into the Church by baptism. He was one of the candidates for confirmation held last December by the Bishop of Madras.”

In Manchuria.

Here are two experiences sent last year by the Rev. A. R. Crawford of the Irish Presbyterian Mission, Manchuria.

“Quite lately in examining a number of candidates for baptism I made a point of inquiring how each one had come

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to believe in Christ. One man told this story: 'I was in Yu Chia-tun and saw in a house a Gospel which the people there had bought from a colporteur and thrown aside as unintelligible. From the moment my eyes lighted on it I was greatly attracted by it, and read and read till the meaning dawned on me. I found the Pearl of great price.' He was one of the brightest of all the candidates, though quite a poor young man. Our cook, another candidate, was on probation for seven years, and might have been baptized long ago. I never, I think, met a more thoroughly faithful man. During the Boxer troubles he lived at Hunchun, 'growing onions and studying his New Testament.' "

From Printer to Pastor.

As an illustration of the quickening power of God's Word in a heathen Chinaman's heart, the Rev. W. D. Rudland, the veteran C.I.M. missionary at Taichow, relates the following experience:—

"The first time I remember seeing Tsiang Fae-piao was in 1871. He was brought to me on his father's back with a scalded foot, which had been plastered with all sorts of dirt. Though I had no medical training I put a plaster of soap and sugar on the sore and the foot soon got well.

"I lost sight of the lad for some years. But when our printing-press was set up, his father asked me to take him into the printing office. At first he disliked the close work and was antagonistic to the Gospel. It was a real trial to him to sit every morning at our Chinese prayers, and for some months he was very restless. But much prayer was made for him. When we began to set up the Taichow vernacular version of the New Testament, his work as a compositor brought him in direct contact with the Word of God, and it was not long ere we saw a change. He began to be very attentive at prayers and at Sunday services, and presently there was such a change in his character that it was evident he was truly converted.

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"In 1880 it was my privilege to baptize him, and not many that I have baptized have given me the joy that he has done all along. He has often told me that it was setting up the type for the New Testament that made him think about his soul.

"He continued to work in the printing office for some years, continually studying the Word, and then he was sent to an out-station as an evangelist. From that day to this he has been a steady and consistent worker. He is not a clever preacher, but his life tells more than his words. Two years ago he was elected and set apart as the first native pastor of the C.I.M. in Taichow. He is now our right-hand man. So the Taichow version of Scriptures have not only enabled many to read the Word of God for themselves, who otherwise never would have been able to do so; but the printing of that Word has given us our first native pastor, for whom we continually thank God."

The Result of the Bible.

Here is a striking testimony from Brazil:—

"Near S. Francisco da Gloria we came upon a little group of Christians, very homely and simple people. Eight years ago a colporteur passed through that district and sold a number of Bibles. The purchasers began to read and study the Scriptures. A few gathered for this purpose, and found that the book was better than any they had ever seen before, but what the religion was which it taught they could not say. Was it German, or English, or had it come from the United States? It was not Roman, they felt sure, because it condemned some Roman practices; they read to their amazement that John the Baptist charged nothing for his baptism, and that the gifts of God could not be sold for money. They were sure, also, that it was not Protestant, for the book was full of the things of God, and their priests declared that Protestants believed neither in God nor in Jesus Christ. When a Protestant missionary, however, arrived on the scene, they discovered to their astonishment that his faith was like theirs—in which they are still standing firm."



AN INDIAN HUNTER IN BRAZIL.

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In the south of Hungary, Colporteur Albus came upon villages whose inhabitants are Servians. In one of these he met a young man who had bought a Bible from him several years before. When Albus visited the village a second time he found that this man had collected a number of his friends to whom he read the Scriptures. Now, on a third visit, the colporteur noticed that the reading circle had still further increased. These poor folk have hired a room where they meet regularly. The village priest leaves them to themselves, saying that he has nothing to urge against his people studying the Bible. Albus concludes his report with these words : "Here, as well as in other places, and especially among the Servians, I notice that the Spirit of God is at work, and that His Word without the instrumentality of man is influencing the hearts of the people."

A Mountain Village in Korea.

A missionary in Korea writes of tens, twenties, and fifties who have bought the Book and met in groups daily, poring over its sacred contents, until the Spirit has taught them through the Word and created them sons of God in Christ Jesus. A village deep in the mountains of Whang Hai province had the seed thus carried to it by a young lad of sixteen. Soon the whole village of thirty souls collected round this mysterious Book. Others from the surrounding hills heard the news, and gathered with them to pore over its wonderful story. They studied it throughout Sunday and on week evenings and in their hour of rest at noon. Passing through these Korean highlands one might find farmers busy in their fields, no longer droning weird heathen songs, but doing their work to the joyful psalms of Zion.

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The New Testament in the New Hebrides.

It will be instructive to give one illustration showing how the New Testament can lead not merely isolated individuals but a whole people into the way of peace.

The New Hebrides form a group of volcanic islands in the South Pacific, lying about 1,000 miles north of New Zealand. The natives are a mixed race, partly Malay and partly Papuan, whose numbers to-day are estimated at 70,000. Thirty or forty years ago the people were cannibals of the most degraded type, and perhaps the least civilized of any of the peoples of the Pacific. They have been evangelized by the New Hebrides Mission of the Presbyterian Church, which is so closely associated with the name of the late Dr. John G. Paton. Dr. Macdonald, who has spent the main part of a long missionary life on the island of Efate, gives the following impressive testimony as to the power of the New Testament over the people there :

“ The New Testament in Efate was printed in 1889 at Melbourne, at the expense of the Bible Society, and that year we put it into the hands of the people. In every village we have a mission school, and the principal work in those schools is to teach the people to read the Scriptures, and to understand them and to live by them. To-day, the New Testament is their code of laws ; they have no other, and they strive continually to frame every part of their life according to the law of the New Testament. Each Christian village has made it a rule that the people themselves should elect one of their number to be their chief, and a few of the leading men to be his assistants ; but, though the chief is the greatest man in the village, he can exercise no arbitrary power. One day the people of a certain village came to me and said : ‘ This man, whom we elected as chief, is not acting as we thought he would. His conduct towards us is not according to the Word

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of Jesus that we find in this Book.' I inquired into the matter, and I found that the people were not wrong, so I had to agree with them.

"Then there is in each village a Christian teacher, who is also an important man. But both his conduct and his teaching must conform to the New Testament. In the mission field God's Word is the standard, not only in the family, but in the community and in the Church. The missionary, while he is the servant of all, is in some respects the most influential man in the island ; but though at first he may be, in their estimation, and against his will, a kind of Pope and Cæsar in one person, he soon finds to his great relief that his is a limited monarchy indeed. Much as they like and respect and trust the missionary, he is strictly limited in that all his conduct and teaching must conform to the New Testament. If he were to depart from it, he would immediately lose his influence. These people are very much like children ; they are very keen judges of character, and the missionary has influence only so far as they see in his life among them the life of Christ. It is not by means of arguments against their superstitions, or by denunciations of their evil practices, that the Gospel prevails among these people. It is by the simple teaching of the glad tidings of God's redeeming love to us through Christ, as set forth in the New Testament.

* * *

Surely the prophet's words come true concerning the Scriptures :—"The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose."

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WAYS AND MEANS.

“The Bible Society possesses every characteristic of the work of God, in which the simplest means are made to produce the greatest effects; where there is the utmost economy in the contrivance, and the greatest splendour and magnificence in the design.”

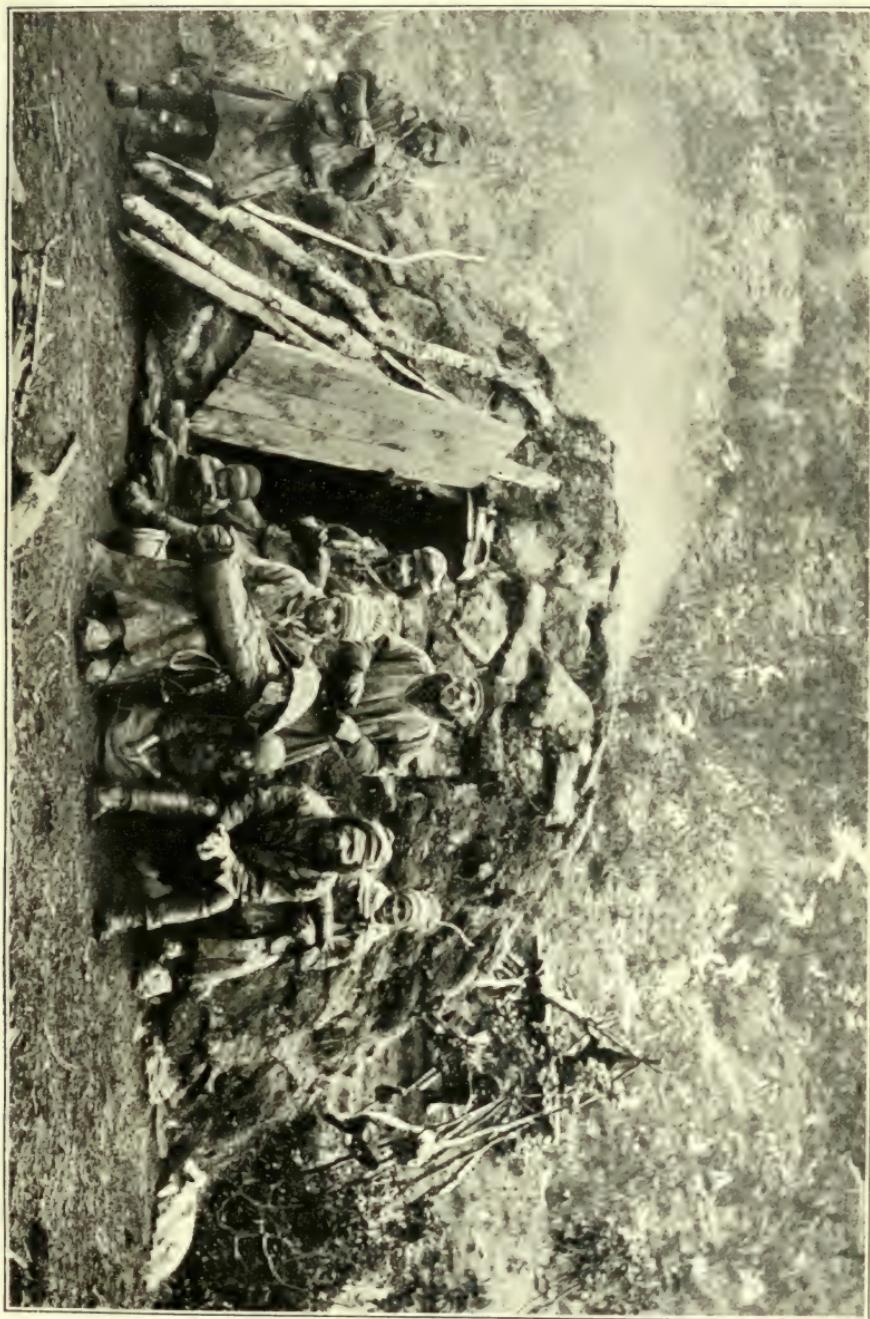
ROBERT HALL, *Works IV.*, 383.

Our Society exists for one sole object—to spread abroad the Scriptures, without note or comment, in all languages and in all lands. To carry out this object it is organized on the simplest lines and in the most catholic spirit. Its directorate consists of a Committee of 36 laymen, 15 of whom belong to the Church of England and 15 to Nonconformist Churches, while the remainder are foreigners living in or near London.

Personalia.

It was announced at the end of June, 1908, that the King had been graciously pleased to appoint the Marquis of Northampton to be a Knight of the Garter. The news that our President had thus received the highest distinction which his Sovereign can confer upon an English nobleman has given the utmost pleasure and satisfaction to friends of the Bible Society, both at home and abroad.

OUTSIDE A LAPPI HUT.



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Earlier in the present year the Committee learnt with keen regret from Mr. Caleb R. Kemp that the condition of his health rendered it imperative for him to retire from the Chairmanship which he had held for the last sixteen years. While the Committee felt that they had no option but to yield reluctantly to his wish, they earnestly hope and pray that he may still be able to assist their counsels. It would be difficult to exaggerate the immense services which Mr. Kemp has rendered to the Society, and his retirement comes as a personal loss to every member alike of the Committee and the Staff.

At the first meeting of the newly-appointed Committee in May, 1908, Mr. Williamson Lamplough was unanimously elected Chairman, in succession to Mr. Kemp. Mr. Lamplough, who first joined the Committee in 1894, has been a Vice-President of the Society since 1905. For several years past he has acted as one of the Vice-Chairmen of the Committee, presiding frequently in Mr. Kemp's absence. In acknowledging his election, he spoke of the honour and responsibility which had been thus thrust upon him, and added with characteristic simplicity, "By the help of God I will do my best." Mr. Henry Morris and Sir Andrew Wingate were also unanimously elected Vice-Chairmen of the Committee.

Unity, Peace, and Concord.

As the years go by, our Society more than maintains its place as a great symbol and instrument of Christian union. Speaking recently in his own diocese, the Bishop of Hereford declared that if he were required to give the Society a name, he would describe it as "super-denominational." When he visited the Bible House

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in London he always felt that if there was any place in England which could be called the Temple of Peace, it was that House.

During these last twelve months an unusual number of interesting receptions have been held at the Society's headquarters. For instance, when the International Conference of the Evangelical Alliance met in London, a large number of its foreign delegates were welcomed at the Bible House and afterwards entertained by members of our Committee. The delegates from America in connection with the Laymen's Missionary Movement also met at the Bible House in conference with the leading English missionary societies. Since Easter this year the Marquis of Northampton has held receptions at the Bible House for the ministers and other representatives of German Christian Churches who visited London in May, for the delegates to the Pan-Anglican Congress in June, and for the Bishops attending the Lambeth Conference in July.

Every year, anniversary sermons on behalf of the Society are preached in St. Paul's Cathedral and in Westminster Abbey, as well as under the auspices of the ecclesiastical authorities of the various Free Churches in England. By generous permission of the Court of Common Council of the City of London, the Society's birthday is celebrated year by year in the Guildhall by a great gathering of boys and girls, at which it has become a happy tradition for the Lord Mayor to preside.

Trades Unions and the Society.

People sometimes wonder how the Bible Society can afford to sell its books at such low prices. The answer is that it deliberately sells its cheap editions at a loss, and to defray this loss it relies on subscriptions and gifts

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from those who love the Bible. The Society does not charge low prices for its books because they are printed or bound under conditions which will not stand the test of public scrutiny. All the editions of the Scriptures printed for the Society in England are executed by firms which pay their workmen the accepted Trades Union rate of wages.

With regard to the binding of the Society's editions, it may be of interest to state that during 1907 the Secretaries of the three London Societies of Journey-men Bookbinders paid a surprise visit to the Bindery of Messrs. Watkins, Watkins & Company at Camberwell, where for many years past practically all the books which the Society publishes in England have been bound. The sums paid for this work to Messrs. Watkins amount on an average to about £25,000 per annum, and our Committee fully realize that they are responsible for the conditions under which the binding is carried on. We quote the concluding sentences of the report which these three Trades Union officials have written since their visit :—

“ On the whole we were very favourably impressed with the conditions prevailing in the establishment, and with the evident desire on the part of the management to give every consideration to such suggestions as may be calculated to add to the contentment of the work-people. It is therefore with pleasure that we conclude that the conditions are fair and satisfactory to the work-people, both men and women.”

Cheap Editions.

Our Society was founded in response to the appealing needs of the poor, and it has been faithful to its original mission. The prices of its cheap editions are so low

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that God's Book is brought within reach of the humblest class of labourers in any country. For example, in the Transvaal during 1907 we sold 954 sixpenny Bibles in English, 1,901 sixpenny Bibles in Dutch, and 2,810 sixpenny Testaments in Suto. Out of the 600,000 books put into the hands of the people of India last year, the vast majority were Gospels, which are sold at a farthing apiece.

Moreover the Society's servants and colporteurs have instructions, whenever they find any destitute person who can read and really desires a copy, to present the Book to him as a free gift. And in all cases of special necessity or opportunity—for the sick in hospitals, for criminals in prison, for children in orphanages, and especially for inhabitants of provinces smitten by famine or pestilence or persecution—the Society relaxes its normal rule and gives the Scriptures, freely and generously, to those who so sorely need their consolation. A few examples will serve to illustrate these gifts.

Free Gifts.

Last year 4,300 Gospels were given away among those who had suffered from the disastrous floods in Southern France. In Macedonia the prisons at Monastir were filled to overflowing with 1,400 unhappy captives, in a state of extreme misery and wretchedness. Among these, copies of God's Word were distributed in the Greek, Bulgarian, Servian and Rumanian languages, the authorities refusing to allow Turkish or Albanian Scriptures to enter the prison. In various ways the poor prisoners expressed their thankfulness for the books. In Russia the Society provided on nominal terms 3,000 New Testaments, which

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were given away in different prisons, mostly in the Baltic Provinces, by a gentleman who enjoys special facilities from the officials ; he was allowed to visit the sick in prison-hospitals and the lonely in cells set apart for solitary confinement ; and as a rule he was received with the greatest joy, and his message of God's forgiveness of sin in Christ was listened to with deep emotion. In Siberia nearly 500 copies of the Scriptures in eight different languages were distributed in the large central prison at Alexandrovsky through the Governor of Irkutsk ; while Testaments and Gospels have also been given to many political prisoners on their way to exile. In China, 500 Testaments were placed at the disposal of the missionaries who are allowed to conduct regular services in the Shanghai municipal gaol, so that a copy might be placed in each cell. Bibles and Testaments were distributed among the Buddhist monks and priests at the famous Nyuohwong and Tindong temples and monasteries near Ningpo. While in the far west of China, which contains millions of Muhammadans, Arabic Bibles were placed in each of the principal mosques in and about the city of Yunnan.

Gifts to Indian Students.

The Bible Society presents the Scriptures to all students at the Indian Universities. Each man, when he enters college, is offered a copy of the Four Gospels and Acts in English ; half way through his course he is asked to accept the New Testament ; and when he has graduated, the Society endeavours to arrange that he shall go forth with the complete Bible in his hands. During 1907 nearly 4,700 volumes were thus accepted as gifts from the Society by the students of India.

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The Poor of this World.

It is wonderful and pathetic to notice in the reports of our colporteurs how the poorest folk will often make sacrifices to obtain the Word of God. A French colporteur writes :—“Three or four times this month I have received the last *sou* in a house. One woman said, ‘I am not rich, I cannot afford 25 centimes (= $2\frac{1}{2}$ d.) for a Testament, but I will do without my milk to-night and buy a Gospel.’” In Algeria an Arab woman said, “I have no money for purchasing the Book of the Lord Jesus Christ, but if thou dost not mind, I will give these two eggs for the price of it, and I will have it read to me by someone in the house.” The eggs were gladly accepted for an Arabic Gospel. In some huts inhabited by miners in the Province of Constantine, a woman declared that she had no money to spare. The colporteur replied it was a pity she could not buy a Testament, which is the very Word of God that leads to the Saviour. “Wait, said she, “I will go and see if my neighbour can lend me 25 *centimes*.” Soon she came back with the money, adding “We shall read it, my husband and I, on Sunday.”

A Japanese colporteur writes :—“At Mikurya, one poor old woman whom I asked to buy a 1 *sen* (= $\frac{1}{4}$ d.) Gospel, said she would take a copy, but found that she had no money with which to pay for it. She searched in the tiny drawers of a small box and in various places. At last she discovered half a *sen*, her last coin, and offered it to me in payment for the book. Of course I would not accept her money. The poor old soul was pleased and thanked me.”

In Southern India, a Syrian Christian woman came running to a colporteur in Malabar, and said, “I want a Malayalam Bible. I have no money, but I have got

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a silver jewel which I mean to sell to buy a Bible. I want no more jewels. The Word of God is enough for me." Then she sold her jewel to a merchant, and paid for the Bible.

Curious Coin.

In uncivilized lands the Scriptures are sometimes paid for in strange currency. Cowrie shells have been received in Uganda, brass rods on the Congo, pipes in Ashanti-land, silk scarves and cheese in Mongolia, and candles in Salvador. In districts where coin is scarce, books are still frequently exchanged for payment in kind. Even in the valley of the Seine, Colporteur Piriou sometimes gets queer coinage from the country folk—a bundle of leeks and carrots, for example, a couple of eggs, or four large turnips. In Morocco a poor Jew exchanged a cheap travelling looking-glass for a copy of St. Luke's Gospel : "He was surprised when I told him that for a glass in which I could only see my face, I had given him a mirror in which he could see his soul." In South India, after listening attentively to a colporteur in the Tamil country, the people said : "All that you say is true. We have a great desire to buy and read your books. But the days are hard ; no rain, and all our crops are withered. We have no rice to eat, and are at present living on roots and palmyra fruits. When better times come, we will buy these books." Five copies, however, were sold for palmyra fruits. A Bible-seller in Brazil describes his experiences in out-of-the-way places : "Many of the people had no money, so we exchanged our books for local products. Two eggs would always be given for a Gospel, while a dozen eggs or a live chicken was the price of a Testament.

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A Bible changed hands for an assortment of things—such as ten *litros* of beans, two *litros* of fat for cooking, and a chicken. One old man went away rejoicing, having bought a Bible for two *litros* of rice, two of meal, and nearly two of beans. Sometimes a chicken tied on the top of our bale of books would suddenly make a bold bid for liberty, screeching with all its might, and frightening the baggage-mule so that she set off at a great pace. Then, in our efforts to quiet the animals, some eggs would get broken ; but at night, as we sat round our big log-fire in the *ranche*, the troubles of the day were forgotten, and the chicken made capital eating for supper."

The cost of cheap Bibles.

Ordinary people will value and read a book which they have paid even the smallest coin to secure. Accordingly the Bible Society, as a rule, charges a price for the Scriptures. But since it exists to bring God's Book within the reach of all sorts and classes of men, it sells its cheap editions at prices which Eastern peasants and ploughmen can afford to pay. To carry out this policy necessarily involves heavy loss. Out of every £1 which the Society expends in producing and distributing the Scriptures, less than 8s. comes back to it from the proceeds of sales. For the remaining 12s. it depends simply and solely upon the free gifts of Bible-readers and Bible-lovers in all quarters of the world.

Sources of Income.

The Society's treasury is like a broad river, whose waters are fed by countless tiny rills, flowing from distant places far apart. Its volume does not depend

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mainly on large and munificent donations, but on multitudinous contributions representing generous sacrifices and self-denials of humble folk, not only in England, but in remote corners of the earth.

This last year the Society's revenue, for example, has included £8 collected by two congregations of Welsh colonists in Patagonia. In an English alms-house £1 was quietly saved up by a poor woman, who believes she has not long to live and is anxious to do what she can to help others to know the Bible, which she describes as the joy of her life. The North Africa Mission forwarded 12 *francs*, contributed by Muhammadan converts in Kabylia. A missionary—one of the "Cambridge Seven"—sent £2 as "a joyful contribution to a Society which has been such a help to me in China." The cadets of the Britannia Royal Naval College at Dartmouth collected £4 1s. after a sermon in their chapel. At a leper asylum in North India, twenty Christian inmates saved portions of rice, pulse, and salt from their daily allowance of food, and sent the proceeds to the Society. The Santal Christians connected with the Danish Mission, who are extremely poor, forwarded 510 *rupees* to Calcutta, as their contribution for 1907.

The Gifts of the Children.

Even little children deny themselves for the sake of the good cause. A letter from the C.M.S Orphanage at Benares says: "Whenever the girls get any *pice* for sweets, they come and tell me, 'Teacherji, put this money into the Bible box.'" In Cape Colony a remarkable Bible meeting for Dutch children was held at Langlaagt, when about 400 children attended, of whom 320 were inmates of the Rev. A. P. Kriel's Orphanage. These

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orphans, who are a sad legacy of the Boer war, sometimes earn a few pence by doing small jobs in the Home, or for the neighbours. Out of the money thus earned they contributed to the collection, which amounted to £2 7s.

The following delightful letter comes from the S.P.G. Orphanage of the Epiphany, Cawnpore :—“I am writing this letter to tell you how we collected more money for our Bible Society. Because we had very little money in our box, so we thought we ought to do something to collect more. With the help of our kind Miss Sahibas and Padri Sahibs, we were able to have a small entertainment, after which there was a collection. There were some songs in English and Hindustani in which our ladies and Padri Sahibs helped. There were some musical drills by the girls, and pieces of poetry were recited. We got thirty *rupees* by collection, and we also got some money by selling sweets which we had made ourselves. So we are sending you the collection, and have put the sweets’ money (that is, over five *rupees*) into the box. I wrote this thinking you would like to know how we got the money. Please excuse my mistakes and accept my best love.”

Nor are English children backward in their service. In connexion with *The Bible Society Gleanings*, our monthly magazine for young people, a Department has been started for the sale of Foreign Postage Stamps. So popular has this become that our difficulty now is to execute the orders received, and already the proceeds are supporting one colporteur in China and another in Burma.

Our Loyal Helpers.

We have no space to recount the services rendered by those innumerable friends, belonging to so many Churches, who are the Society’s loyal helpers in its thousands of Auxiliaries and Branches and Associations, at home and abroad — the speakers who

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address meetings, the boys and girls who take Bible-boxes, the ladies who collect funds and organize sales of work and circulate magazines. There is one sovereign method which never fails to kindle enthusiasm for the Bible Society—and that is the method of spreading popular information about it. If any earnest Christians fail to take an interest in our Society and its mission, there can be only one possible explanation—the explanation which Dr. Johnson gave to the lady who asked him how it was that certain mistakes occurred in his Dictionary ; “Ignorance, Madam,” growled the Doctor, “sheer ignorance.”

From the Pulpit of Westminster Abbey.

The needs and claims of the Society were admirably summarized by the Rev. Ronald Bayne, in the sermon which he preached on its behalf in Westminster Abbey last December. We quote his closing sentences :—

“ The Bible Society acts like the heart in the body ; it pumps over the world the spiritual oxygen which the Bible affords. What has been in European civilization the most stimulating and purifying and elevating influence, it aims at bringing to bear upon all the races of the earth ; and with the increased demand from Japan and China, from Egypt and Africa, from India and Burma, an increase in the funds of the Society is a necessity. Let all who love the Bible and believe in the Bible, in its power to raise humanity and to bring it near to God,—let all English Christians who are true to the convictions and traditions of their country and their faith, help this work, not grudgingly or of necessity, but thankfully and eagerly, because God gives it them to do, and conspicuously chooses them from among the nations to lead the way in doing it.”

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The Appeal of Facts.

The preceding pages of this Report have indeed marred their tale in the telling, if that tale requires the emphasis of rhetoric to enforce its appeal on serious and candid readers.

We are content to conclude with the searching words which the Archbishop of Brisbane recently addressed to his own Diocesan Synod : “ It is a strange thing that money seems so necessary a condition of all good work, but it is still more strange to notice how money is found to come in for the work which God means to be done. ‘ Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.’ If we are seeking to do God’s work, the means to do it will be found. The question lies there. If we fail in our objects it will be because we have mistaken God’s will, because in our hearts we have not learned to seek the Kingdom of God. About the money I am not anxious. My daily and hourly care is for the spirit in which we all do our work. As we learn to aim steadfastly at the establishment of the Kingdom of God upon earth, and as we learn to subordinate our lesser aims to His, we shall find that the work we have undertaken prospers in our hands. I look for the day when we shall all have caught something of the inspiration of our Master ; when we shall have learned so to love what is good that we are willing to pay the price of sacrifice in its attainment ; when we shall have learned, as none of us have yet fully learned, that self-interest means stagnation, and that through sacrifice alone can we truly enter into life.”

APPENDIX.

NOTICE RESPECTING REMITTANCES.

Subscriptions and donations are received at the Bible House, 146, Queen Victoria Street, London, E.C.; also at the Society's Bankers, WILLIAMS DEACON'S Bank, Limited, 20, Birch Lane, E.C.;—advice being sent to the Secretaries at the Bible House. Cheques, Bankers' Drafts, and Post Office Orders (*on the General Post Office*), should be made payable to *The British and Foreign Bible Society*, and addressed to the Secretaries.

FORM OF A BEQUEST TO THE SOCIETY.

I bequeath the sum of *Pounds sterling*
free of Legacy Duty to "THE BRITISH AND FOREIGN BIBLE SOCIETY," instituted in London in the year 1804, to be paid for the purposes of the said Society to the Treasurer for the time being thereof, whose Receipt shall be a good discharge for the same.

Telegraphic Address:
TESTAMENTS, LONDON.

Telephone:
No. 2036 CENTRAL.

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* Deceased since March 31st, 1908.

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Elected May 6th, 1908.

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* Not on the Committee last year.

The Committee meet, as a rule, at the Bible House, 146, Queen Victoria Street, E.C., on the first and third Mondays in every Month, at Half-past Eleven o'clock; and oftener, as business may require.

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The Rev. ARTHUR TAYLOR, M.A. The Rev. JOHN H. RITSON, M.A.

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THE HIGHWAY

SUMMARY.

The British and Foreign Bible Society exists for one single object—to supply every man with the Holy Scriptures in his own mother-tongue. It concerns itself solely with circulating that Book which is the Charter of Christ's Church throughout all the world. And in this aim it unites Christians of almost every communion.

The Year 1907-1908.

Last year the Society issued over 5,688,000 copies of the Scriptures—complete or in parts. This total is 272,000 copies above the output in the previous year, though it still falls 289,000 below the record total announced two years ago. Compared with 1906-7, Bibles show an increase of 21,000, while Testaments are 95,000 fewer. The chief increase appears in smaller Portions of Scriptures—such as Gospels and Psalters—which circulate mainly in the Mission-field.

The issues from the Bible House in London for the past year were 1,838,000 copies—an increase of 85,000 on the previous year. The growth here, however, has been in foreign versions sent out from London.

Of the Society's issues, a smaller proportion are English and Welsh Scriptures than was the case ten years ago; then it was over 30 per cent., now it is under 20 per cent., of the total. For this, however, there may be a twofold explanation. On the one hand, people to-day who can afford them prefer more expensive editions, often with notes or helps, which they procure elsewhere than from the Bible House. On the other hand, some extremely cheap English editions have been put on the market by other publishers. So long as the Scriptures are made accessible and popular, the Bible Society has no cause for regret.

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The total issues by the Society since its foundation have been 209,600,000 copies of the Holy Scriptures, complete or in parts. Of these, more than eighty millions have been in English.

The Work at Home.

Of last year's issues, 1,105,199 volumes were in English or Welsh, and circulated mainly in the British Empire. Of the Society's English Penny Testament, 102,640 were issued, making a total of 8,834,644 during the last twenty-three years.

The English Scriptures issued last year included 137,134 copies of the Society's 6d. Bible; 123,857 copies of the 10d. Bible; and 24,917 copies of the new 1s. School Bible. The issues also included 20,238 Bibles and 7,078 Testaments in the Revised Version.

In England and Wales the Society spent more than £9,000 last year, mainly in direct grants of Scriptures—free or at greatly reduced rates—to the Sunday Schools and Home Missions of nearly every Christian Communion, and to all the varied agencies of religious and philanthropic activity.

Nearly all the English and Welsh Institutions for befriending the blind receive the Scriptures they use, in either Braille or Moon type, at prices which are less than half of what these books cost to produce.

Students at Theological and Missionary Colleges, who need such assistance, receive as gifts, about nine hundred Testaments in Hebrew or Greek each year. The Society also presents out-going missionaries with Bibles or Testaments in the vernaculars of the fields in which they labour.

A large annual subsidy is given to the London Biblewomen and Nurses' Mission, which employs over 150 Biblewomen and Nurses, who read and sell the Scriptures in the poorest districts of the Metropolis.

Translation and Revision.

The Society's list of versions now includes the names of four hundred and twelve distinct forms of speech. This means the

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complete Bible in 105 different languages; the New Testament in 99 more languages; and at least one Book of Scripture in 208 other languages.

To print these languages, over fifty different sets of characters are required. Twenty-two new names have been added to the list during the last three years.

This branch of the Society's work cost £4,500 last year.

In embossed type for the blind the Society has helped to provide Scriptures in thirty different languages.

The Partner of Missions.

The Bible Society co-operates with the missionaries of almost every Christian communion in preparing the versions which they need. It prints the editions, bears the loss involved in their sale at reduced prices, and pays the carriage of the books to the mission stations. Where colportage is undertaken to facilitate distribution, the Society also makes grants towards the support of colporteurs working under the missionaries' supervision.

From the Bible Society, the Church of England, with comparatively insignificant exceptions, obtains almost all the Scriptures required for its foreign missions.

The Society for the Propagation of the Gospel in Foreign Parts has procured Scriptures from the Bible Society in seventy languages. The Church Missionary Society uses one hundred and seven different translations which come from the Bible House. Equally important help is rendered to the Universities' Mission to Central Africa, the Melanesian Mission, and the South American Missionary Society.

Nonconformist Foreign Missions obtain the bulk of all the Scriptures they use, directly or indirectly, from the Bible Society.

It furnishes the London Missionary Society with the Scriptures in fifty-seven different languages, and the Methodist Missionary Societies of Great Britain and her Colonies with fifty versions. Presbyterian Missions throughout the world

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use about sixty of its versions. It has published the Kongo version for the Baptist Missionary Society, and also supplies many of their stations in China and Jamaica. The China Inland Mission and other undenominational societies practically obtain all the Scriptures they use.

The enterprises and triumphs of Christian Missions are creating as many new and imperious claims upon this Society—which has never refused to publish a duly authenticated version of the Scriptures in a new tongue. Each new tribe evangelized, each fresh language reduced to writing and grammar, each new convert baptized, means a new claim for help from the resources of the Bible House—help which is most gladly given, on such terms that it creates no charge upon the funds of the Mission which is aided thereby.

In Foreign Lands.

The Society maintains dépôts in about a hundred of the chief cities of the world.

It employs about 900 native Christian colporteurs who were continuously at work throughout the year 1907, supervised by the Society's foreign Agents, or its missionary friends. These colporteurs sold last year over 2,300,000 copies.

It supports 640 native Christian Biblewomen, mainly in the East, in connection with forty different missionary organizations.

The Society's grants for Colporteurs and Biblewomen during 1907 amounted to nearly £42,000.

Auxiliaries.

At the close of 1907 the Society had 5,813 Auxiliaries, Branches, and Associations in England and Wales. During 1907 as many as 4,742 meetings were held, and 3,224 sermons preached, on behalf of the Society.

Outside the United Kingdom the Society has about 2,430 Auxiliaries and Branches, mainly in the British Colonies. Many of these carry on Bible distribution vigorously in their own localities, besides sending generous annual contributions to the Bible House in London.

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The Centenary Fund.

From the first, the bulk of this Fund was allocated to definite objects involving capital expenditure, but also relieving the Society's annual charges. In pursuance of this policy, about £100,000 of the Fund will be spent in securing sites, dépôts, or other premises for the Society at important centres, mainly in the East. These centres include Shanghai, Hankow, Tientsin, Canton, Newchwang, Kobé, Seoul, Singapore, Rangoon, Colombo, Madras, Lahore, Simla, Cape Town, and Johannesburg.

Considerable sums have also been granted for new versions and editions of the Scriptures, and for extended colportage in South America and in the Far East.

Expenditure.

The general expenditure for the past year has been £226,493. This is an increase of £4,884 over the total of the previous year; but it still falls nearly £12,000 below the expenditure in 1905-6, and nearly £27,000 below that of 1904-5.

With regard to the items of this increase, we note that, as compared with the previous year, the cost of foreign dépôts has risen by £5,466. This, however, is due to the fact that the whole expenditure on our Auxiliaries in India has now for the first time been included under this heading in the Home Report.

The amount expended on colportage from the General Fund—apart from the Centenary Fund—has increased by only £300. Other items of expenditure show economies amounting altogether to £3,644.

The Committee have spent £100,187 in producing versions and editions of the Scriptures. This item is £2,762 more than in 1906-7, but it still stands £15,000 below the corresponding figure for 1904-5.

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Receipts.

On the other hand, the general receipts for the year rose to £239,550—a growth of £6,642 over the figures for 1906-7.

Analyzing the several items of this total we find that Donations paid into the Bible House increased by £1,407. Collections and Subscriptions paid in at the Bible House also increased by £1,467. It must be said, however, that the last-named increase is due to the fact that this year's account has included for the first time the sums raised in India for the Society, which in former years have been entered to the accounts of our Indian Auxiliaries and expended locally on their operations.

To Equalize Legacies.

The legacies received during the year amounted to £54,727—which shows an increase on the previous year of nearly £10,000, and a total very considerably above the average. It is inevitable that the Society's receipts from legacies should vary considerably from year to year; for instance, in the year 1887-8 legacies rose to £60,852, while in the year 1878-9 they sank to £10,304. As such disturbing variations cannot be foreseen, the Committee have decided to form a "Legacy Equalization Fund," by means of which they will only use as income from this source in any year the average annual amount of the legacies received during the previous seven years. Acting on this rule, the amount of legacies to be carried into income for this year is £39,146.

It is satisfactory to report that the Society's total receipts from sales, which had fallen to £88,522, have this year increased to £93,727. The sales from London (including, however, many books sent to foreign countries) show a growth of over £5,000.

Free Contributions.

The Free Contributions from Auxiliaries at home and abroad have risen to £73,110—an increase of £2,577. More than £2,000 of this growth must be credited to Auxiliaries in

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England and Wales. The Auxiliaries abroad have sent altogether about £12,000; this includes £1,270 from Africa, the splendid sum of £1,800 from New Zealand, a greatly increased contribution of £3,633 from Australia, and no less than £5,140 from Canada. The Hibernian Bible Society's contribution rose to £1,000.

We note with keen satisfaction that the total Free Contributions are £5,778 above what they were two years ago. Indeed, they have only once stood higher—in 1891, when they were swollen by legacies paid in through Auxiliaries.

Such a result calls for warm gratitude. Nevertheless, when we consider the growth of national wealth and the growth also of luxurious habits of living among Christian people, we dare not say that the Society's income shows any corresponding elasticity.

A Balance for New Work.

Payments and receipts, under sundry Special Funds, raised the Society's Total Expenditure last year to £227,457, and the Total Receipts to £240,106, leaving a net excess on the year's working of £12,649.

With heartfelt thankfulness to God we record this result—which, however, could not have been predicted before the Society's accounts closed on March 31st. The Committee have already had under review the wonderful opportunities which exist for extending colportage in all quarters of the world—particularly in non-Christian lands. The increase in income will enable them to respond at once to some of the most imperious of these claims for expansion. The demands on the Society, however, still far exceed its present resources, and the Committee repeat their earnest appeal to all lovers of the Bible for fresh support in speeding God's Book on its mission among men.

IN THE WILDERNESS

The Staff.

The Committee desire to record their deep indebtedness to the Staff, at home and abroad, for fidelity in the Society's service and devotion to its cause.

After an extended tour among the Society's Agencies in China, Korea, and Japan, the Rev. J. H. Ritson travelled home *via* Siberia, and reached London safely in July, 1907.

No appointment has yet been made to the post of Editorial Superintendent, from which the Rev. John Sharp has just retired, after twenty-eight years' service at the Bible House.

The Rev. P. G. Graham has resigned his post as Agent for North and South Malaysia. This vacancy at Singapore has been filled by the appointment of Mr. C. E. G. Tisdall, hitherto the Society's Agent for Persia. Mr. Theodore Irrsich, of the Society's Staff at Alexandria, has been appointed to replace Mr. Tisdall as Agent at Ispahan.

Mr. T. Gracie, the Secretary of the Ceylon Auxiliary, will in future devote his whole time to the Society's work.

The Rev. Dr. R. E. Welsh has resigned the Secretaryship of the Canadian Bible Society, in which office he has been succeeded by the Rev. W. B. Cooper.

The Rev. F. G. Vesey has been appointed Sub-agent in Korea; and Mr. Herbert G. A. Lange has accepted a similar post in Venezuela.

At the Bible House, Miss Flora Klickmann resigned her position as Assistant in the Literary Department, to which post Mr. A. G. Jayne has since been appointed.

After fifteen years' service as District Secretary, the Rev. W. H. Norman has become vicar of St. Barnabas, Cambridge. The Rev. W. G. Jones has succeeded Mr. Norman in the charge of the North Metropolitan (West) District. The Rev. Alfred J. Marrs has been appointed to follow Mr. Jones in the charge of the Northern District. The Rev. J. O. Houghton has been appointed District Secretary for South West Lancashire, in succession to the Rev. J. W. Plant.

THE HIGHWAY

CONDENSED STATEMENT OF RECEIPTS EXTRACTED FROM THE FOR THE YEAR ENDING

RECEIPTS.

FROM SALES OF SCRIPTURES.

Sales through Trade Depôts, Auxiliary and other Societies	£38,322	3	4
Sales in the Society's Foreign Agencies	...	55,404	15	6
<hr/>				
		93,726	18	10

FREE INCOME.

Contributions from Auxiliaries	73,110	8	3
Annual Subscriptions, Donations, Legacies, &c. (paid in London)	73,268	15	3
<hr/>				
		£240,106	2	4

IN THE WILDERNESS

AND PAYMENTS OF THE BIBLE SOCIETY,
ANNUAL REPORT,

MARCH 31ST, 1908.

PAYMENTS.

For translating and revising the Scriptures, and for paper, printing, and binding	... £100,332 14 9
For rent, taxes, establishment, &c., of over 100 Foreign Depôts and Warehouses in the chief cities in the world, grants to other Depôts, salaries of foreign Agents, Depositaries, &c.	45,946 15 1
Towards the maintenance of Colporteurs and Biblewomen	41,650 19 0
For the Bible House staff and expenses of the House in London, District Secretaries, travelling expenses, and grants to assist kindred societies in Bible distribution ...	28,308 18 2
For London Warehouse expenses and staff, reports, literature, freight and carriage of Scriptures, &c.	11,217 10 3
	£227,456 17 3

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19/50

